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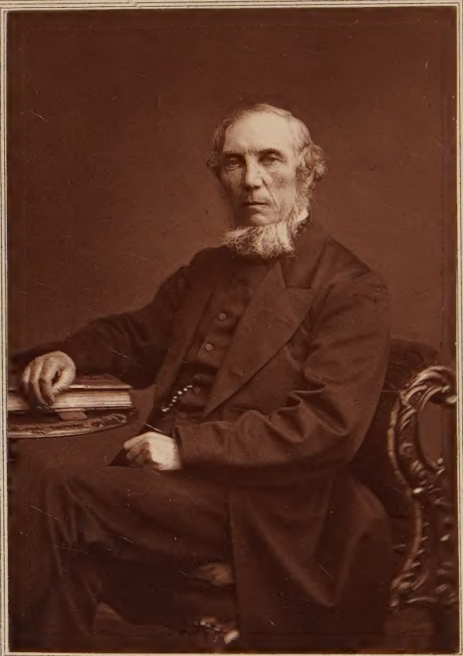


J. MOFFAT, PHOTO. EDINBURGH.

Yours affec

Wm Cairncross

MEMOIR

OF THE

REV. JAMES CARMENT,

OF COMRIE.

BY

SAMUEL CARMENT,

AUTHOR OF "SCENES AND LEGENDS OF COMRIE AND UPPER STRATHEARN."

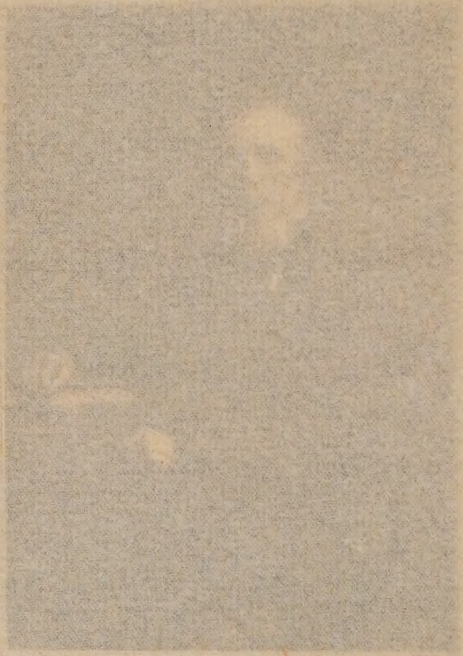
With Introduction

BY THE

REV. ALEXANDER BEITH, D.D.

DALKEITH: JOHN CARMENT.
DUNDEE: JAMES P. MATHEW & CO.
COMRIE: WILLIAM DRUMMOND.

1886.



Yours affy

Ida Lamont

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PREFACE.

THE author in writing the present volume is fully conscious of the difficulty there exists of giving impartial, and at the same time faithful, portraits of those so nearly related to him. He feels this especially to be so in the case of his father, Mr CARMENT of Comrie. He, however, cherishes the hope that in some measure he has been enabled to produce what may be recognized as true likenesses. He trusts that, while the Biographical Sketch of his grandfather does not profess to contain a full record of his manifold labours, it may be acceptable to those who knew him.

Many of the events related in his father's Memoir have been written with special reference to the district in which Mr CARMENT laboured for so many years. The Sermons inserted he hopes will be acceptable to those who sat under his ministry as well as to others, although they fall far short of conveying the impression made when delivered.

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The author begs here to express his deep sense of gratitude to the Rev. Dr BEITH of Stirling for so

cordially agreeing to write the Introduction. In sending it, he says:—"I am very desirous of serving in this cause, from the reverence and regard I have for the memories of the good men to whom the writing refers."

The author takes this opportunity of also returning his thanks to the LIBRARIAN of the Advocates' Library, and to the Rev. JAMES KENNEDY, Librarian, New College, for the ready access to the Libraries which has been granted him for the inspection of such works as he had not in his possession.

S. C.

EDINBURGH, 18*th May* 1886.

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ERRATA.

P. 14, 6th line from foot, for "usual appearances" read "regular discourses."

P. 54, 11th line from top. Since these words were written Mr Findlater's death has occurred.

INTRODUCTION.

By ALEX. BEITH, D.D.

My recollections of Mr David Carment go back for more than sixty years. In 1817-18 I became a student of divinity in the Divinity Hall, Glasgow University. Dr M'Gill was then Professor of Divinity, and Dr M'Turk Professor of Church History. One of the city ministers was Professor of Hebrew—a plurality. These constituted the whole staff of professors in the Theological department in the University.

As I had made up my mind to become a Highland minister, though my Gaelic was not then of the highest order, I resolved to become a Sabbath-day hearer in one of the Gaelic chapels of the city. Mr David Carment was then, and had been for some years, minister of Duke Street Gaelic Chapel. To that place of worship I was guided in the good providence of God my Saviour—that which I desire to record to the praise of His grace.

Mr Carment was in 1817 in his full vigour; that vigour was not small. He preached, I think, three times every Sabbath. I heard him only in the Gaelic tongue. My afternoons were given to Dr Love's

ministry. He was then the pastor of the congregation of Anderston Chapel. Dr Love and Mr Carment were fast friends. Between the ministry of the two I am aware I enjoyed high privilege.

Being a *chapel* minister only, Mr Carment had no seat in Church courts. In those days chapel ministers were not allowed even to have kirk-sessions to superintend the affairs of their own congregations. There was in each of the congregations a body called Managers, in whose hands rested the charge of all the secularities of the congregation. This order of things was far from being satisfactory to the minister of Duke Street Chapel, and, when the time of action came, he was mainly instrumental in bringing about a change.

Although not a member of the Church courts, and therefore without a voice in presbytery, synod, or general assembly, Mr Carment made his influence in the Church of Scotland to be felt in various ways. His pen was employed to good effect, and, if what issued from his pen could be collected, it would show how much his influence availed for good. When at length, by becoming a parish minister, he had a seat in the courts of the Church of Scotland, how much he was a power for good the extant records of our Church show.

Mr Carment was a man of great public spirit, always so, and especially in the early days to which I refer. In those days *Radicalism* was counted as equivalent to infidelity and impiety. Good men of influence con-

ceived it to be their duty to oppose the movement. Mr Carment was among them. He started a small leaflet named "The Reformer," which ran through several numbers, and raised no small tumult in the Radical camp. Great indignation was expressed against our friend. His life was threatened. Notice of conspiracy against him was given in such a way that it was deemed prudent he should leave Glasgow for a time, which he did. All that, however, passed, and he returned to his charge, to the great joy of his people.

Mr Carment's hospitality was great. At his house in Richmond Street there were wont to meet the best ministers in town and country,—men like Dr Love, Dr Balfour, minister of the Outer High Church, and others of the same stamp and position.

Mrs Carment was one of the most lovable of women —gentle, quiet, tender-hearted, most genuine in her piety, a lover of good men; and herself beloved of all who had the happiness to know her. Of the occasions when in those early days I had the happiness to be a guest in Richmond Street, I have the happiest recollections. The children of the good parents were all quite young, and a happy family. At Mr Carment's I made the acquaintance of Mr Alexander Stewart, afterwards the celebrated minister of Cromarty. We were both students of divinity. This was to me a great blessing, as I have elsewhere recorded.

As minister of the parish of Rosskeen, Mr Carment

was a great power. His ministrations were greatly blessed. Some abuses he did much to correct, such as that of the undue influence of the *Men*. To the *Men* he gave all the place they deserved to have. In this way he really did much to make their position a valuable institution. I have assisted him at his Communions at Rosskeen in the years I was minister of the parish of Glenelg, and I speak of what I have seen and what I know.

Mr Carment was an able man, a thorough divine of the good old school, and a friend who never changed. He prided himself in his faculty of discerning men's character; so that those of us who enjoyed his friendship were inclined to flatter ourselves on our privilege.

His two sons, James and John, with the other children of the house, I knew from their infancy. I have known these two in their riper and more advanced life. That the boy is father to the man I have seen realized in them—the one, perhaps, somewhat passive, the other bold and aggressive. My notice is confined to the elder brother; the time to sketch the character of the younger brother has not yet come.

Honesty, straightforwardness, determination of purpose, distinguished the minister. To see the truth in every instance was his aim; and, having seen it, he embraced and retained it under all circumstances. No one who knew James Carment could doubt as to where they should find him when principle was at stake. This made him an unflinching, uncompromising defender

of Scripture doctrine—Scripture doctrine as set forth in our Church's Confession. He was particularly clear and resolute as to what are called the doctrines of grace. The sovereignty of God he preached faithfully; His eternal purpose as the origin of salvation, not generally only, but specially, in every individual case. Predestination as the parent of the effectual call of a sinner unto salvation: the moral liberty, and, therefore, the responsibility of the sinner, he also maintained with equal force. If any objected to the doctrine of predestination, that it interfered with liberty, he asserted the contrary. Moral liberty is the sinner's, except as moral depravity through sin has affected it, and therefrom comes the sinner's responsibility.

All this he preached earnestly, but always in view of the great and glorious truth of the divine grace which bringeth salvation. The doctrine of the utter helplessness of man in himself he taught to prove the necessity of God's work by the Spirit, in creating the condition of soul which cries for the salvation provided in Christ, and induces the joyful acceptance of the offered Saviour.

In short, Mr James Carment was a sound, well-instructed divine, and a faithful advocate of the truth; at the same time a warm-hearted preacher of Jesus Christ, as provided for man's salvation and for the glory of the Godhead in that salvation. When any objected that his view of the sovereignty of God was inconsistent with the moral liberty which he claimed for all to whom the Gospel comes, his answer, as I have

said, was, "Not so—'God is His own interpreter, and He will make it plain.'" "To the law and to the testimony" his appeal was always made.

Our friend was ordained as minister of the parish of Comrie in the month of September 1841. I was present, and on the Sabbath following I introduced him to his charge. Our friendship continued during his life, and my esteem for him never abated.

In person, Mr James Carment was more of his mother's type than his father's. Though he had not the large expanded bodily presence of his father, he had much of his moral courage, and till the end maintained a high position among the ministers of our Church, both as a pulpit preacher and as a member of Church courts.

MEMOIR.

CHAPTER I.

ANCESTRY AND EARLY YEARS.

"My boast is not that I deduce my birth
From loins enthroned, or rulers of the earth;
But higher far my proud pretensions rise—
The son of parents passed into the skies."—*Cowper.*

Mr Carment was born in Glasgow, on the 23d day of March, in the year 1816. He was the eldest child of the Rev. David Carment, and of his wife, Margaret Stormonth. Of their large family of ten children only one now survives. Mr Carment's father was then the minister of Duke Street Gaelic Chapel, Glasgow. Nothing particular happened to him during the first six years of his life, with the exception of a remarkably narrow escape from being crushed to death beneath the feet of a horse at Helensburgh, where he had been with his parents on a visit.

Mr Carment's ancestors on his mother's side belonged to Forfarshire. From 1780 to 1810 his maternal grandfather, Mr Stormonth, was minister of the parish of Airlie. His wife, Isabella Wedderburn, who is said to have been a person of eminent piety, was a descendant of Sir Alexander Wedderburn, governor of Broughty Ferry Castle in 1728.

His ancestors on his father's side belonged to the peasantry of Scotland. James Carment, his grandfather, who was for many years schoolmaster at Keiss, near Wick, was a native of Irongray, in Galloway. His parents, John Carment and Jean Anderson, were

natives of the same district, and were born respectively in 1672 and 1676.

No account can be traced giving an earlier lineage, neither is it known where the family originally belonged to. It is believed that the parents of John Carment—who, as well as his wife, Jean Anderson, was baptized among the hills of Galloway in the times of persecution—were small farmers or crofters. They were staunch Covenanters, and zealous in their own sphere in maintaining the principles of the Reformation — those principles the adoption of which has ever been an outstanding feature in the character of the peasantry of our country. Referring to his grandfather's baptism, Mr Carment of Rosskeen mentioned the following anecdote when he baptized his own grandson at Comrie in trying times:—"My father," he said, "has told me, that in carrying out the infant, under the cloud of night, they had to pass the curate's house, and that they were greatly alarmed lest it should cry in the passing, and bring out the curate on them. But it kept quiet, and they regarded the thing as a special providence."

John Carment, the son of parents who thus presented him for baptism in perilous circumstances, was born at a period when the sword of persecution was unscrupulously unsheathed against the best of the land, and the flame of persecution was waxing hotter, till it culminated in the horrors of 1685, well denominated "the killing year." Without an undue stretch of imagination, we may well believe that he heard around the humble fireside of the dreadful deeds of bloodshed which were being enacted by the hands of a treacherous and brutal soldiery. Especially on the Sabbath day—Scotland's best and most sacred heritage—he would have his

attention more directly drawn to the unspeakable importance of the glorious cause which was being then so nobly vindicated at so great a cost. This homely fireside teaching would receive additional emphasis when, accompanied by his parents, he repaired to the famous Communion stones of Irongray. In this romantic spot great multitudes were then wont to assemble from a wide range of country to receive from the hands of some of the most honoured "outed" ministers the symbols of communion. The gatherings were not unlike those of the present day in the north of Scotland. The worship frequently must have been conducted in the Gaelic language, as at a comparatively recent date a Celtic population inhabited Galloway. An additional impression would be made when at such times the vast conventicle would raise their voices in singing to plaintive music—

> "By Babel's streams we sat and wept,
> When Sion we thought on.
> In midst thereof we hang'd our harps
> The willow-trees upon,"

or some other psalm most applicable to them in such thrilling circumstances.

John Carment died in 1733, and his widow in 1750. Of them their son, James Carment, writing in 1810 from Fochabers, whither he had removed from Keiss, says:—"They were both respected in their lives, and much lamented at their death, and were both buried in the same grave in Lochrutton churchyard, west end of the church, just under the bell."

It may not be out of place here to pay a passing tribute to the memory of one of the worthiest ministers of that stormy time. The parish of Irongray was for many years the scene of the ministry of the renowned

Mr John Welch. As all readers of the "Scots Worthies" are aware, he was one of the four hundred ministers who, in 1662, were forcibly ejected from their churches, manses, and parishes. His parishioners were greatly devoted to their honoured minister. As the grandson of "the incomparable" John Welch, minister of Ayr, and the great-grandson of John Knox, he had inherited many of their outstanding qualities. The same deep sense which his eminent ancestors possessed of the regal honour pertaining to the Great King and Head of the Church was also retained by the minister of Irongray, together with the same spirit of unflinching heroism. The resolution proposed in an evil hour, on the 1st of October 1662, by Middleton and his associates, to eject the nonconforming ministers —known as "the drunken act of Glasgow"—having been adopted, the separation of ministers and people took place under circumstances of much sorrow. Wodrow, the eminent church historian, gives the following touching account of Mr Welch's leaving his parish. "Scotland," he says, "was never witness to such a Sabbath as the last on which those ministers preached. The people were dissolved in tears, and at intervals, as the minister proceeded, there were loud wailings and involuntary bursts of sorrow. As an instance, I may refer to the parish of Irongray, of which Mr John Welch was minister—a faithful and courageous champion of the Covenant. The whole parish assembled to convey their minister a little on his way, and the mournful procession followed him, with tears and lamentations, till he came to the water of Cluden, where he was to take horse. There he was beset by his affectionate parishioners, who clung to him

on all sides, and refused to part with him. With a heart almost broken, but resolved not to be detained, Mr Welch, after some of the ministers had knelt down and prayed, mounted his horse, the people still holding him. In order to extricate himself from them, he dashed into the water, and rode quickly away; but multitudes, both of men and women, rushed into the stream on foot, and followed him on the other side as long as he was in sight, rending the air with their cries and lamentations."

Before proceeding further, the deeply interesting fact should be mentioned, that near the church of Irongray are interred the bodies of two martyrs, who "were slain for the word of God and for the testimony of Jesus Christ," by the notorious Grierson of Lagg and Captain Bruce, in 1685. A grateful and an appreciative people, unwilling that these valiant Covenanters should be forgotten, erected a monument in testimony of their being faithful unto death. The stone bears the following inscription:—

"Here lyes
EDWARD GORDON
and
ALEXANDER M'CUBBIN,
Martyrs,

Hanged without law by Lagg and Captain Bruce, for adhering to the Word of God, Christ's kingly government in his house, and the covenanted work of Reformation, against tyranny, perjury, and prelacy.

Rev. xii. 11.
March 3, 1686.

As Lagg and bloodie Bruce command,
We were hung up by hellish hand;
And thus, their furious rage to stay,
We dyed near kirk of Irongray.
Here now in peace sweet rest we take,
Once murder'd for religion's sake."

In 1822, Mr Carment's father, having accepted a call

to the parish of Rosskeen, in Ross-shire, his home was transferred from Richmond Street, in the heart of the great western metropolis, to a remote Highland parish. Surrounded by some of Nature's finest works, he soon acquired that love for the beautiful and the romantic which he ever afterwards retained. In particular, Rosskeen burn, which ran quite close to the manse, had from the first strong attractions for him and his brothers; while the Cromarty Firth, at times studded with a goodly array of fishing-boats, with their white sails set ready to catch the passing breeze, gave him that ardent love for the sea and for boats which he never lost. Here, too, "the shadow of hills was upon him." Looking down upon the fertile fields and the winding Firth was the lofty Ben Wyvis, surrounded with quite a host of minor hills, which seemed to do obeisance to this monarch of Easter Ross. The following sonnet, from an early poem entitled "Visions of Boyhood," may find a place here:—

"Sweet burn, tho' distant far, I see thee still,
In thy calm beauty gently rippling on,
Joyous and free; thy silvery tone doth fill
Mine ear; the images of days long gone
Throng on my soul in this my solitude,
Where on old scenes oftimes I fondly brood.
Oh, well I mind me how I used to stray
Along thy pleasant banks, in musing mood,
Through the glad hours of the long summer day,
Which ever seemed to glide too soon away.
And when with riper years I left, sweet burn,
My home for other scenes,—at my return
To that loved home did not my heart rejoice
To hear again the wild, low music of thy voice?"

Mr Carment had a special love for Rosskeen, and a warm appreciation of the scenery in the neighbourhood. Speaking of the interesting views in the landscape to be obtained from the road proceeding from Rosskeen to

Bonar Bridge, he records on one occasion:—"Looking eastwards, we beheld the Sutors uprearing themselves like giant warders on either side of the majestic gateway through which the waters of the Cromarty Firth enter. On a jutting promontory, five miles further up on the north side, stands the flourishing village of Invergordon; behind it are extensive woods—the old castle towering finely up amid the umbrageous mass of verdure. To the west we beheld a glorious wilderness of hills—Firish and Cairn Coinneag, and Ben Vaichard and the snowy Wyvis. Between them and the shore lay a richly variegated tract of country, whilst the noble Firth, stretching far up to the south-west, gave an exquisite set-off to the whole. The scenery in our immediate vicinity was delightful, becoming still more picturesque the higher we ascended. The Water of Alness, along which the road runs for some distance, is a wild and lovely stream, not at all known, I rather think, so well as it deserves. Passing along, you get a glimpse through the trees of Tollie House, purchased, along with the neighbouring properties of Tollie and Ardross, by the late Duke of Sutherland. Tollie is one of the sweetest places my eyes ever rested on—woods and waterfalls, rocks, dells, and streams being so commingled as to render it a scene of truly fairy loveliness, —a spot to haunt the memory with its dream-like beauty." Speaking of the view obtained while crossing the Meikle Ferry, he proceeds:—"Looking to the west, we beheld the Firth winding upwards, until hid from view by intervening headlands; above and around it and beyond it, rose hills of various shapes and sizes, none of them, perhaps, presenting individually anything very striking, but taken together there was something

in them of a rugged and majestic beauty singularly pleasing, especially when coupled with the softer scenery in the immediate vicinity of the Firth on both sides, where green, sloping fields, intermingled with dark fir woods, presented a pleasing contrast to the abrupt and desolate magnificence of the background. Looking to the east, we beheld the bay widening gradually until it merged into the broad Moray Firth; Tarbet Ness, with its lighthouse, protruding itself far out into the blue waters, while in the distance, bounding the view, stretched along the dark coast of Moray."

At the early age of thirteen years he and his brother John entered King's College, Aberdeen, where he took, we are informed, a good place in his classes, and specially excelled in debate in the literary society of the University. In 1834 he acted for some months as tutor to a family in the Island of Mull, where he received much kindness. In the autumn of that year he enrolled himself a student of divinity in the University of Glasgow. Among his fellow-students there were the late W. C. Burns, the eminent missionary to China; James Hamilton, Thomas Main, George Smeaton, Thomas M'Lauchlan, and William Arnot. The two last years of his divinity course were spent by him, like many other students, in Edinburgh under Dr Chalmers. In giving the usual certificate, Dr Chalmers writes in a postscript, "Mr Carment made a very distinguished appearance, not only in his usual appearances, but in an essay of great merit which he read in his class."

At the close of the session he resided for some time in the Island of Vallay, North Uist, as tutor in the family of the Rev. Finlay M'Rae, the minister of the parish. When there, he received license to preach.

In reference to this important event he thus records his feelings:—"June 13th, 1838. I was this day licensed to preach the gospel by the Presbytery of Uist. It is my prayer to God that he would shine into my mind with the light of his glorious gospel; that he would instruct me by his Holy Spirit, so as that I may be able to instruct others also; that he would watch constantly over me, and lead me in the way everlasting; that he would enable me by his grace to maintain a holy warfare with the evil propensities of my nature, and adorn the doctrine of God my Saviour by a life and conversation becoming the gospel, so as that both by example and precept I may be the means of promoting the spiritual welfare of others, and be a useful and zealous labourer in Christ's vineyard in my day and generation."

While a probationer we find him preaching for Mr Thomson of Gifford (afterwards Dr Thomson of Paisley). Of his visit to Gifford he writes:—"1839, March 1st. Went on Saturday to Gifford—to Haddington by coach, walked from thence four miles to Gifford. Preached on Sabbath a lecture and sermon, afterwards taught a class in the church. Pulpit very old—thought highly probable that John Knox preached out of it. Set off homewards at half-past seven on Monday morning. Felt quite exhilarated on my walk to Haddington, as it was a delicious, calm, frosty morning. Gifford, a pretty place, with quite a rural aspect—village finely situated in the hollow of a beautiful woody amphitheatre." He also preached for Dr Ross of Fearn; Mr Flyter of Alness, a worthy successor of the celebrated Mr James Fraser, one of the ejected ministers of the Revolution; and for Mr Thomson of

Wick, where his great-grandfather, Malcolm Dunnet, was a much respected elder a century before. He frequently preached in the church of Rosskeen. One of his first sermons there was from the text, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save."

In the autumn of 1839 he took a pedestrian tour in the far north, extending his travels to Orkney. The following extracts are from his journal already referred to:—"After proceeding (from Helmsdale) about two miles, we reached the deep ravine which forms the southern boundary of the Ord—the famed and formerly the feared Ord of Caithness. A superstitious notion prevailed long in Caithness, we know not if it be yet extinct, to the effect that it was unlucky for any of the name of Sinclair to cross the Ord on a Monday. The reason assigned for this—and there is no doubt that it is the correct one—is, that it was on this day of the week the Sinclairs crossed the Ord on their way to Flodden field, where they were cut off almost to a man. As an illustration of what I have mentioned above, I may state an anecdote, which I have from pretty good authority. Lady Janet Sinclair, a daughter of Lord Strathnaver, and grandmother of the present Sir George Sinclair, came on a journey southward to the Ord on a Monday, accompanied by a gentleman of the name of Sinclair. She herself, as being of the family of Sutherland, crossed without hesitation, but would on no account permit the scion of the house of Sinclair to accompany her, and waited patiently for him at Helmsdale until the following day."

Mr Carment in his tour visited Wick, which at that season was almost in the height of its great industry—fish-curing. A few sentences from the journal he kept may be not altogether without interest regarding the staple trade of Wick, which, he says, "is a flourishing town." "There was," he writes, "a delightful degree of bustle in the street, along the quays especially. The harbour was crowded with multitudes of vessels and boats from many various ports; immense arrays of casks, tier piled upon tier, lined the quays; and what with the rattling of carts, the hammering of coopers and carpenters, and the confused din of a thousand voices, in all the various grades of intonation, the effect was novel and exciting in a high degree. It was amusing to observe the heterogeneous character of the busy multitude, and to listen to their various dialect. Here were Highland fishermen from the west coast of Sutherland and Ross-shire; and there weather-beaten fellows from different ports on the east coast, from Buckie to Newhaven. Here, again, you might observe a phlegmatic Dutchman, and there a gay son of France, and a few paces behind him a fair-haired Scandinavian." But interest of another kind also engaged his attention, as the town, he adds, "abounds in objects of historic and traditionary interest. About two miles west of Wick lies the scene of a famous battle—famous in Caithness, at least, for it is still talked of there—the battle of *Alt-a Mhairlich*. In the summer of 1680 Campbell of Glenorchy, in support of some claims which he had on lands in Caithness disputed by George Sinclair of Keiss, invaded that country with 700 followers. Sinclair assembled his forces and awaited at Wick the arrival of the Campbells, instead of opposing their entrance at

the Ord, which he might easily and successfully have done. The night previous to the battle the Caithness men, confident in their superior numbers, sat up drinking and carousing, and next morning, ere they had yet perfectly recovered from the effects of their potations, marched towards the Campbells, who, posted in a most advantageous manner, were coolly waiting their attack. As might have been expected, Sinclair and his followers met with a complete overthrow. Many were slain in the flight which ensued. Two of my own ancestors, father and son—for I have Caithness blood in my veins—were, I am informed, engaged in this battle, and thereby hangs a traditionary story. Their name was Sinclair, I believe, and they were rather of the better rank. Their house stood not far from the scene of action; and the good dame, when she saw the poor wounded fugitives rushing by covered with dust, ordered large vessels of whey to be placed outside the doors, that they might drink and be refreshed. . . . After the battle, a wounded Campbell was brought into the house and the best bed in the house demanded for him. "No," said the mistress, "a good bed he shall get, but not the best; that must be kept for another." Her husband, however, never came home to occupy the bed so carefully reserved for him. The son escaped, but with great difficulty. He was pursued by five Campbells, who continued to press harder and harder upon him. Two of them at length began to relent a little (the pursued Sinclair was an uncommonly handsome man), and wished the others to let him escape, observing that if he were slain, some poor mother would have a sore heart. The rest were not inclined to agree to this proposal; but, whilst they were disput-

ing, Sinclair, making a tremendous and desperate effort, leaped the Water of Wick, and so succeeded in getting to a place of safety."

Referring to his visit to Keiss, the birthplace of his father, Mr Carment says:—"On a lofty, jutting precipice, about a quarter of a mile to the west of the harbour, stands the old Castle of Keiss. It is a majestic old pile. We ascended by a narrow flight of winding stairs to it. The arched roofs of some of the rooms are still entire, and I stood for some moments in one of these dim apartments, and looked forth, through the narrow aperture in the thick massive wall which served for window, on the troubled expanse of waters; and, wafted on the swift wings of fancy, I thought of the time when the grim chieftain who tenanted the fortress, ere yet the hand of decay had touched it, sat, or stood there, enjoying with a stern pleasure the wild commotion of the elements, and listening to the hoarse and wild, yet sublime, music, in which were blended the fitful howling of the gale, the shrieking of the sea-bird, and the deep hollow roar of the surging breakers." After visiting John-o'-Groat's house, he arrived at Cape Wrath on the 20th of September. Writing in his journal, he records:—"I stand now on the summit of Cape Wrath. Around and beneath me are majestic cliffs and precipices, the sea, breaking in foam on their caverned bases, making sublime music, and before me, stretching far away, lies the blue immensurable main; a scene it is, magnificent and wild in no ordinary degree."

Before proceeding further, we give the following extract from the journal, showing Mr Carment's view on the depopulation of the Highlands—a subject which at present is occupying considerable public attention:—

"Strathnaver is an extensive and beautiful and fertile valley. The epithet populous might once have been added. Alas! it is no longer applicable. From this and many other districts in Sutherland the population, it is well known, have been driven rudely away to make room for sheep. Some people, perhaps—few, I hope—may be ready to think and say that my Alas! is very much misplaced. They will tell a plausible tale of the various improvements effected by the introduction into the Highlands of the system of sheep-farming. But the subject ought, surely, chiefly to be considered as it respects the condition, moral and physical, of the Highland population. What, then, I ask, has been the effect of the system of sheep-farming on our Highland population? Has it in any one way ameliorated either their moral or physical condition? has it raised them in the scale of happiness or civilization? If you count it happiness to be torn from the home of your infancy—if you count it happiness to be compelled to forsake the land of your fathers, and seek that sustenance in other climes which is denied you in your own—if, in short, you count it happiness to have all the most sacred affections of the heart outraged—then may you reckon those Highlanders happy who were expelled from their native glens to make room for sheep. If you count it an advance in civilization to have the means withdrawn from you of living with comfort and independence and respectability—if you count it an advance in civilization for a people who formerly possessed a sufficiency at least, if not a superfluity, of the necessaries of life, to be huddled together in miserable collections of huts by the seashore, there to earn from the treacherous deep a scanty

and precarious subsistence; if you count all this an advance in civilization—then may you rejoice in the thought that the system of sheep-farming has proved of advantage to our Highlanders. If, however, you are of opinion that neither the happiness nor the civilization of a people can be promoted by such means, then must you agree with me in thinking that the system of sheep-farming has proved to the Highlands an evil of no common magnitude. You may tell me that it has increased the wealth of the country; yes, I grant it has increased the wealth of a few individuals, but it has done so at the expense of the happiness of hundreds of deserving families. You may tell me that it has effected this improvement and that improvement, but my reply—my stern and decisive reply is, that all this has been done at the expense of the people's happiness. Yes, these wild and beautiful glens, which formerly gave shelter to many a quiet and happy home, have, by a merciless mandate, been desolated of all their moral beauty;—the site of those household hearths, around which parent and child had clustered for many a peaceful year, is now marked but by heaps of blackened ashes; and the bleatings of sheep and the bark of the shepherd's dog are the only sounds which now break the profound and dreary stillness of those solitudes which were formerly gladdened by the voices of a contented and a virtuous peasantry."

The following poem, "The Skye Emigrant's Farewell," by Mr Carment, we insert here as applicable to the subject of Highland depopulation. It was written in 1836, when he was on a visit to Sligachan:—

The Skye Emigrant's Farewell.

The hour, the bitter hour is come,
And we must bid farewell to thee,
Dear native isle, and take our path
Across the far and stormy sea.

The hour, the bitter hour is come—
We linger, but it may not be—
And we must bid, alas! dark Skye,
Farewell! a long farewell to thee.

We go to a far land, but there
Thy memory shall we cherish still;
Oft see again each well-known place,
Dark glen, or wild romantic hill.

Yes, lonely but loved isle, tho' we
Must leave thee, to return no more,
In vision bright we oft shall catch
Sweet glimpses of the scenes of yore.

Again shall Coolin's peaks sublime
Gleam forth upon our raptured sight,
Or dread Coriskin greet our view,
That place of wild and stern delight.

Friends of our heart, the hour is come,
And we must part, no more to meet;
Yet trust us, we shall ne'er forget you
Until that heart has ceased to beat.

While traversing our ocean path,
While journeying faint and weary through
The far untrodden wilderness,
Our thoughts, our souls, shall be with you.

Oft, also, shall our thoughts revert
To that beloved and hallowed spot,
Where long we heard the joyful sound—
How different now, and sad our lot.

Ah! were it not for dire constraint,
Our father's land we ne'er should leave—
That favoured land of Heaven-born light:
Well may we truly, deeply grieve.

Yet, though we leave our father's land,
Our trust is in our father's God;
He will us guide in safety through
Life's dangerous and darksome road.

The hour, the bitter hour is come—
We linger, but it may not be;
Once more we bid, dear native isle,
Farewell! a long farewell to thee.

In February 1840, Mr Carment was appointed assistant to the Rev. James Thomson, minister of St. Clement's Parish, Dundee. The church, better known as the Steeple Church, then formed one of a group of four churches in the centre of the town. Three were erected in the early part of last century, while St. Clement's was built in 1780. The Steeple itself, however, is of a much older date, some assigning it an age coeval with the Picts' occupancy in Scotland; while others, with more likelihood, suppose it to have been erected in the twelfth century. In any case, this venerable massive tower must have been for centuries a well-known feature in "the Geneva of the Scottish Reformation." It is justly regarded by the inhabitants of Dundee as one of their most cherished landmarks. From its summit a varied and extensive view is obtained. To the north is the rich valley of Strathmore, with the Sidlaw hills in the distance; to the south lies the city of St. Andrews, associated in the mind of every intelligent Protestant with the martyrdom of Patrick Hamilton and of George Wishart; to the east is the ancient Castle of Broughty Ferry, once an important stronghold, and still a prominent feature in the landscape; while to the west the eye rests with com-

placency upon the bounding waters of the Tay and the fertile plain and picturesque hills of the Carse of Gowrie.

On the first Sabbath of January 1841, Dundee was thrown into considerable excitement by a report that the Town Churches were on fire. When the hour came for divine service it was seen that the flames had obtained such a mastery over three of the churches that all attempts made to rescue them from complete destruction proved futile. Though in great risk of sharing the same fate, the Steeple Church, happily, was preserved. The greater part of a valuable parochial library, formed chiefly by Mr Carment's efforts, was destroyed. The burning of these ancient and familiar churches was felt as a public calamity. The feelings of the worshippers were well expressed on the following Sabbath by the Rev. Dr Adie, the minister of St. Mary's Church (one of the edifices destroyed), who preached from the words, "Our holy and beautiful house, where our fathers praised thee, is burned up with fire, and all our pleasant things are laid waste."

During his stay in Dundee, Mr Carment enjoyed the friendship of Mr M'Cheyne, Dr Roxburgh of St. John's Parish, Mr Lewis of St. David's Parish, Mr M'Lagan of Kinfauns, Mr Gray, West Church, Perth; and of his old friend Mr James Hamilton, afterwards of Regent Square, London, besides others who survive him. Mr Hamilton was then, as is well known, the devoted minister of the quiet, secluded parish of Abernyte, a few miles from Dundee. Soon after Mr Carment came to Dundee, he writes in the following characteristically happy manner:—

"Abernyte, by Inchture, March 3, 1840.

"My Dear James,—I am glad that we have been thrown so near one another, and hope that we shall not only be neighbours, but see much of one another. . . I am obliged on Sabbath the 15th to go to Perth, to preach two sermons for the Ladies' Society for Female Education in India. Now, could you by any means come out and give the people here two sermons on that day? You will find a delightful little congregation of two or three hundred people, on whom your discourses will be well bestowed. If you put yourself into the Perth coach on the Saturday afternoon you will find tea ready for you at Mr Wilson's by six o'clock, and I shall come back before breakfast on Monday morning, and we will spend the day in doing anything you like,—go to Collace and see Mr Bonar and hear about the Jews, or climb the King's Seat. It will do you good for a month after to inhale Abernyte air for two days. Mr Thomson will tell you what a kind old gentleman Mr Wilson is, and what a little church we have.—Yours most sincerely,

"James Hamilton."

While residing in Dundee, Mr Carment wrote a brief but clear and comprehensive tract on the subject which was then occupying the attention of all interested in the "Ten Years' Conflict." Referring, towards the close, to the Covenanters, he says—"The memory of our Covenanting ancestors—men of whom the world was not worthy—is enshrined in the bosom of each true-hearted Scotsman: their names are cherished with sacred and affectionate veneration; with kindling voice

does father tell to son of the holy and unflinching heroism with which, even unto bonds and death, they resisted all attempts to place Christ's crown on the brow of an earthly monarch. It was for their resolute adherence to this that they were compelled to forsake their peaceful homes and wander about through their native hills and muirs, destitute, afflicted, tormented—like their Divine Master, not knowing frequently where to lay their heads; it was for this that, instead of assembling on the Sabbath under the roof of their parish kirk, they were compelled to meet

> 'In some deep dell,
> By rocks o'er canopied, to hear the voice—
> Their faithful pastor's voice.'

It was for this that they endured, unshrinkingly, tortures of the most excruciating description; it was for this that they pined for years in the damp and solitary dungeon; it was for this that they counted not their lives dear unto them, but sealed with their blood, in the field and on the scaffold, their inheritance to those sacred principles which they had sworn to maintain."

In a very short time after thus recording his sentiments, from being a deeply-interested spectator he was himself to become an actor in the eventful drama, and to be enrolled a member of the presbytery of Auchterarder.

CHAPTER II.

COMRIE.

"From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad."—*Burns.*

In the summer of 1841, after the close of the General Assembly of the Church of Scotland, Mr Carment took a pedestrian tour, chiefly to localities of interest in the south of Scotland. After a most enjoyable visit to Melrose and Abbotsford, he walked in one day from Yarrowford to Moffat, a distance of about thirty miles. In his journey he passed "the dowie dens of Yarrow," situated in that classic and beautiful region so much identified with the history of Border legend and romance; and also "lone St. Mary's silent loch," on the shores of which tradition says James Renwick, the last of our Scottish martyrs, once held a great conventicle.

In his travels Mr Carment visited the country of his forefathers. It was when residing under the hospitable roof of the Rev. Mr Crawford, minister of Irongray—who was one of the comparatively few ministers in the south who adhered to the Free Church—that he was informed by him he had been presented by the Crown to the parish of Comrie, in Perthshire. This announcement came to him with the suddenness of a great, and no doubt a welcome, surprise, as he never had used any means to obtain the presentation. So unlikely was it deemed by him that he should receive the presentation, that he was not altogether satisfied until

Mr Crawford showed him the following notice in the *Gazette*:—"The Queen has been pleased to present Mr James Carment, preacher of the gospel, to the church and parish of Comrie, in the presbytery of Auchterarder, vacant by the translation of the Rev. William Mackenzie to the church and parish of Dunblane." In all probability this was the first time he had heard the name of the parish, except perhaps in connection with the earthquakes, for which Comrie has long been famous. At this period he did not know a single individual in the district in which he was so long to labour as a minister of the gospel, and the mere mention of which calls up to the members of his family quite a host of happy memories.

In accordance with the provisions of the Veto Act, Mr Carment preached two Sabbaths in the Church of Comrie. On Sabbath, 18th July 1841, he preached in English from Romans iii. 21, 22; and on same day in Gaelic from Matthew viii. 24-27; on the following Sabbath his text in English was John iii. 3; and in Gaelic, Luke v. 27, 28. The sermon on the two foundations was long remembered. Shortly after Mr Carment's death, an aged man, a member of the Established Church, after expressing a few words of sympathy with the writer, referred to this sermon, preached nearly forty years before. At the time he alluded to it, he was standing near the river Ruchill, whose bed, being frequently undermined by the force of the current, was undergoing repair, and this circumstance readily brought to his remembrance one of the sermons which Mr Carment first preached in Comrie.

Although thus presented by the Crown to the emoluments of the parish, he was too staunch an

upholder of the principles of Non-Intrusion to accept the presentation to civil rights without at the same time receiving a hearty call from the parishioners. It was wholly in accordance with all his previous ideas of the sacred character of the relations which should subsist between pastor and people, that he at this time says, in a letter to a friend, "Of course I should never think of deserting my non-intrusion principles." In corroboration of this desire on his part, that there should be a real "call" to him, we are informed that, when preaching at Comrie, he was asked to visit a sick person. On being introduced as the future parish minister, he was careful to correct this statement, in so far as it anticipated matters. This straightforward conduct was an outstanding characteristic throughout his ministry, so that those who widely differed from him on various subjects, were always willing to admit that "Mr Carment was an honest man."

The call having been numerously subscribed and unanimously sustained, he was ordained minister of the parish of Comrie. The following account shows the kind manner in which the parishioners welcomed their minister, and in what numbers they attended, notwithstanding that the harvest was not completed:—

"Ordination at Comrie.—On Tuesday, the 28th September, the Rev. James Carment was ordained to the pastoral charge of this parish by the presbytery of Auchterarder. There was a very large attendance of ministers, and a vast congregation from the parish and neighbourhood, completely filling all the passages and lobbies of the church. The Rev. Mr Omond of Monzie preached and presided, conducting the services of the

day in an exceedingly able and impressive manner. The charges of the reverend gentleman to the young minister and his flock were particularly appropriate. . . . . The whole proceedings of the day must have been highly gratifying to all concerned, and give auspicious promise that this settlement will, under the Divine blessing, be followed with the best and happiest results."

The friendship then begun between the now venerable Free Church minister of Monzie and Mr Carment was destined to prove a long and happy one. In after years, at communion seasons as well as at other times, Mr Omond was a frequent visitor at the Manse of Comrie. The close and warm intimacy which sprang up between them was only terminated at Mr Carment's death. Of the twenty ministers who were present at this, the last ordination by the presbytery before the Disruption, seven were from other presbyteries. Among them, besides his esteemed predecessor, Mr Mackenzie, and Mr Carment's own father, there were Mr M'Lagan of Kinfauns and Mr Gray of Perth. Mr Mackenzie writes to Mr Carment—"I propose doing myself the pleasure of attending the meeting of presbytery appointed for your ordination at Comrie on the 28th inst., in accordance with your invitation, and it is my earnest prayer that you may be a successful minister among that people, in whom I cannot cease to feel a deep interest." On the following Sabbath the Rev. Mr Beith of Stirling introduced to a large congregation his young friend, whom, he said, "he had dandled on his knees." Mr Carment, the same day, preached from the text, "And the grace of God which bringeth salva-

tion hath appeared to all men," the doctrine of which proved a prominent feature in his preaching, and formed the key-note of his ministry.

The parish of Comrie is now composed of the ancient parishes of Comrie, Tullichettle, and Dundurn. It is very extensive, being about sixteen miles long and twelve broad. The name Comrie, according to many, including the Rev. Hugh M'Diarmid, who died minister of Comrie in 1801, is from two Gaelic words, *Comb Rudh*, and signifies confluence. This is in reference to the rivers Earn and Ruchill becoming one at "the meeting of the waters" at the Parish Church, to be further augmented a few yards distant by the Lednock. It is situated in that district of Perthshire denominated Upper Strathearn, stretching westwards from Crieff to Comrie, St. Fillans, and Lochearnhead, and to it may very aptly be applied the words—

> "Land of brown heath and shaggy wood,
> Land of the mountain and the flood."

After seeing Comrie for the first time, Mr Carment writes:—"This is the most beautiful part of Scotland I have ever been in"; a sentiment which grew in strength as years rolled on. From some of the favourite vantage grounds in the neighbourhood commanding views are obtained of the surrounding scenery. From the village bridge such a view may be enjoyed. To the east are the gently-undulating hills above the finely-wooded estates of Lawers and Ochtertyre; to the south-east is Turleum, literally clothed to the top with its splendid fir trees,—perhaps the only instance of the kind in Scotland; to the west the massive Aberuchills are beheld as guardians over the plain, and form a striking

feature in the scenery, while to the north of them lies Dunira, the exquisite beauty of which is greatly admired; to the south-west is "lone Glenartney," down which the Ruchill (the rough river) pursues its chequered course, while near its source the Leackinvoui rears its lofty brow, not far from the spot where Sir Walter Scott has laid the commencement of "The Lady of the Lake." Opposite this mountain is situated the ancient royal deer forest of Glenartney, the scene of the murder, in 1589, of the keeper, John Drummond of Drummond-Ernoch, by the Macgregors, who were outlawed and their property proscribed. In 1842 Prince Albert enjoyed some deer-stalking in the forest. Mary Stuart, Queen of Scots, visited the same forest three centuries before. To the north is situated Glen Lednock,—the rocky ravine at the entrance to it, known by the name of the Devil's Cauldron,—down which the river descends with great volume when in flood, "in pitiless horror set"—being specially celebrated for its grandeur. Above the waterfall, from the wooded Dunmore—on which a lofty monument has been erected in memory of Viscount Melville—is obtained one of the most extensive and finest views of Strathearn.

But in addition to its romantic scenery, the parish has a history pertaining to it of a nature exceedingly interesting to any one who loves to ponder upon the brave men and great deeds of former times. Within half-a-mile to the south of the parish church there are still to be seen the remains of the Roman camp, which is said by General Gordon—who visited it in 1725, when it was in a state of great preservation—to have had accommodation for 10,000 men. This painstaking antiquarian, who took plans of the camp, believed it to

have been the site of the great battle of *Mons Grampius*, fought between the Romans and the Caledonians. Regarding this much disputed point, we may quote the words of a native of Comrie, the late Rev. George Gilfillan, who says:—"It is believed that in this neighbourhood was fought the great battle between the Romans and the Caledonians, recorded by Tacitus, the Roman historian. Not only tradition, but the Roman remains which are extant go to support this belief. It is interesting," Mr Gilfillan eloquently adds, "to have undoubted evidence that this marvellous people have actually pierced their way into the centre of these dark hills, and this Roman camp forms a link connecting Comrie in the nineteenth century with the splendid era of Vespasian and Julius Agricola, of Titus the pious, and Tacitus the terse historian."

The western part of the parish is invested with an interest of a different character. In marked contrast to the warlike natives who roamed as savages among the woods and mountains of the district during the Roman occupancy of Britain, the Culdee Saint Fillan laboured with apostolic zeal at Dundurn, near the pleasantly situated village of St. Fillans, at the foot of Loch Earn. At a period when Popery had spread its baneful shadow over Scotland, the Culdees here and there still kept up the true worship of God. This devoted reformer for many years preached the gospel in its purity and simplicity to the people of that rude age till his death in 649. The visitor to the solitary churchyard surrounding the old ruined church of Dundurn, built some centuries ago, will look in vain for his grave. His disciples at Dundurn wished to bury him there, but his followers at Killin and Strathfillan

disputed their claim. It is not known to this day whether he is interred on the banks of the Tay or in the wilds of Strathfillan.

Some traces of superstition lingered about St. Fillan. He drank and thereafter blessed the waters of the spring on St. Fillan's hill. Sir Walter Scott thus refers to it—

> "Harp of the North! that mouldering long hast hung
> On the witch-elm that shades St. Fillan's spring."

At the Reformation, the synod of the bounds, finding "that there is frequent repairing on certain days, superstitiously, to some wells, as to one called Dundorn, in Comrie," endeavoured to put an end to these pilgrimages. The custom was, however, long in force. So recently as 1792, writes the Rev. Mr M'Diarmid, no fewer than seventy persons visited it, on the 1st of May and 1st of August, the two days specially believed to be efficacious for curing various diseases.

Other parishes in the neighbourhood had interesting historical associations. Dugald Buchanan, the gifted Gaelic poet, whose songs on various Christian topics are well worth perusing, was a native of the adjoining parish of Balquhidder. To the east is Muthill, in whose ancient church, built by Bishop Ochiltree of Dunblane, "Maister Johne Hamnyll, minister of Auchterardour, Kinkell, Abiruthven, and Dunnyng," with his brother ministers, met three centuries ago. In the same church the eminent James Halley was minister from 1705 to 1759; and in more recent times Mr John Russell, from 1809 to 1826, whose name is still fragrant in that parish and adjacent countryside. Killin was long the scene of the ministry of the Rev. Mr Stewart, who last

century translated for the first time the Old Testament into the Gaelic language, and whose son, the minister of Luss, translated the New Testament into the same language. The pulpit of the parish church of Blackford was long occupied by the ancestors of one whose name should be gratefully remembered, and who himself for a few years was its minister—Sir Harry Moncrieff, afterwards for many years the minister of the West Kirk, Edinburgh, and the well-known champion of the Evangelical party at the close of last century.

When Mr Carment came to Comrie the population was much larger than at present. Towards the close of last century a considerable business was carried on, and a large and varied traffic exchanged between the parishioners and the inhabitants of the West Highlands. Though in 1841, when the population was about 2500, this traffic had ceased to a great extent, there was still a considerable trade carried on. A small woollen manufactory, and handloom weaving, were then the staple industries of the parish. Many of the weavers were keen and shrewd debaters, both on political and religious topics, and retained in a great measure worthy outstanding characteristics of their class. Like the parishioners in general, they were well read and intelligent in a marked degree. The traditions of the district were carefully handed down from sire to son. One of these was that Mr Menzies, minister in 1745, rode to Carlisle to interpose for some of the parishioners who had sided with "Bonnie Prince Charlie." Many of the inhabitants living to a great age, it is not difficult to see with what accuracy tradition could be retained. As an instance of this, we may state, that the year after Mr Carment's ordination, one of his hearers, who, in

extreme old age, sat before the pulpit, died in his hundredth year.

The excellent Parochial Library conduced to this general intelligence, while at the same time it is interesting to know that a Bible society was formed by the Rev. Mr M'Isaac, the parish minister, and the Rev. Mr Gilfillan of the Associate Secession Church, so early in the century as 1815. "The population," writes the Rev. Mr Mackenzie in 1837, "read and think for themselves, and are not carried about with every wind of doctrine. There is no public reading-room, every weaver's shop and farmhouse being more or less employed for that purpose." How they observed the Sabbath may be seen when the same writer says—"Some time ago, a south-country proprietor, on a visit to this parish, wished to send away his luggage by a cart on the Sabbath day, but could not get an individual in the parish who would do this for favour or money."

In the centre of the village is the parish church, seated for upwards of a thousand. This excellent specimen of a country church,—beautifully situated "at the meeting of the waters,"—with its spire and white-washed walls, forms a prominent feature in the landscape. It is built on the site of a more ancient church, probably of Reformation times. In it the Rev. William Drummond had in all likelihood preached to the parishioners on their receiving the principles of the Reformation. And within its humble walls the privileged and much-envied reader had read to the assembled congregation the words of life from the Bible chained to one of the pillars of the parish kirk. Mr Drummond's charge must have been a most laborious one. In the Book of the Assignation of

Stipends, published by the Wodrow Society, it is there stated that Mr Drummond, in 1574, was minister of the parishes of Crieff, Comrie, Monzie, Monzievaird, and Tullichettle. He had, however, several readers to assist him. Among them are mentioned the names of "Duncan Cumry, reidare at Cumry," and "John Quheit, reidare at Tullichettle."

A century afterwards the parish minister was Mr Philip, who, though a worthy man, seems to have held office under the Bishops. As serving to illustrate church life two centuries ago, and as a gratifying sign of the interest the presbyteries of that remote period took in individual congregations, however far apart, we think the following quaint account of a presbyterial visitation may be of some historical interest:—

"Comrie, June 3d, 1669.—The quilk day being appoyntit for visiting of the kirk of Comrie, Mr James Row (of Strowan) preached from Titus ii. 7. Mr John Philip, minister of the church, was inquirit if he had made publick intimation of the visitation from pulpit, according as he was enjoined, to which affirmative." After a list of the elders' names and residences had been given in, the following queries were put:— "1st. James Drummond, of Comrie, was posed if the minister preached sound and edifying doctrine? Answerit affirmative. 2dlie. If he was blameless in his life? Answerit affirmative. 3dlie. If he preached twyce everie Lord's day? Answerit affirmative. 4thlie. If he catechised everie week, except seedtime and harvest? Answerit affirmative. 5thlie. If he celebrate the sacrament? Answerit affirmative. 6thlie. If he pressed family worship? Answerit affirmative. 7thlie.

Whether the Holy Scriptures were publicklie read everie Lord's day, and some portion read after the minister is in pulpit? Likewise answerit affirmative. 8thlie. If the doxologie was used? Answerit affirmative. 9thlie. If he visited the sick? Answerit, for ought he knew he did it. 10thlie. Whether he had cups, basins, and laver for celebration of the sacraments? Answerit negative. And further, being enquirett if he pressed a reverent gesture in prayer? Answerit, that he did it sometimes." The conclusion of this interesting picture of ecclesiastical life in the seventeenth century deals with the minister's grievances. Among them "he regraits the want of glass windows and a bridge, and the want of a churchyaird dyk."

The parishioners of Tullichettle, from having only a reader in 1574, obtained a minister previous to 1638. For many years this parish has been united to Comrie, and the church and manse are in ruins. In the solitary churchyard on the banks of the Ruchill many of the worshippers in this ancient church are interred.

> "Each in his narrow cell for ever laid,
> The rude forefathers of the hamlet sleep."

On the 7th September 1842, Mr Carment was married to Elizabeth Charlotte, second daughter of John Maxwell, Esq., Dundee. Mr Maxwell was for very many years a well known citizen of that town. Though the family was better known last century in their civic relations to the town than as being a Levitical family, it appears that Hugh Maxwell, an uncle of Mr Maxwell, was proprietor of Strathmartine, near Dundee, and parish minister of Forfar. His son, David Maxwell,

was both proprietor and minister of Strathmartine. It may be stated, that at a period when profane swearing among the rich and educated classes of the land was considered no sin, another of Mr Maxwell's uncles, David Maxwell of Monksholm and Clepington, was the author of "A practical discourse shewing the impiety, folly, and absurdity of swearing in common conversation." He also wrote a series of letters to a friend, entitled "The duty and interest of rich men." Mr Maxwell, through a sister's marriage, was related to the eminent divine, the Rev. John Willison of Dundee.

Mr and Mrs Carment hastened to Comrie after their marriage to offer, in common with the inhabitants, a loyal welcome to Her Majesty Queen Victoria. On the 10th of the same month she passed Comrie on her way from Taymouth Castle, the princely residence of the Marquis of Breadalbane, to the ancient and renowned Drummond Castle, "through one of the most charming and fertile districts in Scotland."

The manse of Comrie is beautifully situated, about a mile south from the parish church. Surrounded with such scenery as we have already described, and breathing the atmosphere of deeds of chivalry and renown, round which a halo of romance still lingered, Mr Carment began his ministry. He did so among a singularly attached people. Since the bright autumn day when he was ordained in their midst, the great reaper Death has cut down nearly all who subscribed the call. Of the earnest, intelligent, hospitable parishioners, who so warmly shook the hand of their young minister at the church gate that September day, there are few remaining: "And Joseph died, and all his brethren, and all that generation."

CHAPTER III.

DISRUPTION TIMES.

"Times,
Whose echo rings through Scotland to this hour."—*Wordsworth.*

Mr Carment came to Comrie at a time of momentous interest in the history of the Church of Scotland. It is impossible to give a faithful account of his life without referring to the Disruption, and more particularly as it affected a minister living in a remote and secluded country parish.

As "a son of the manse," Mr Carment was early and familiarly conversant with the origin, founders, principles, and struggles of the church of his fathers. It was deemed by him no small honour to be associated with those who were now engaged in her defence. The controversy which had been agitating both the civil and the ecclesiastical world for nearly ten years was drawing towards its close. It engaged more than ever the attention of men of all shades of opinion in the State, and engrossed the thoughts of those in a different, but no less important, sphere in the Church. Many deliberations were held, important meetings were convened, and practical resolutions were framed and adopted. Among all classes intense interest was felt for the honour of the old, historic, suffering Church of Scotland. Scotchmen being eminently interested in the welfare of their most cherished religious institution, it was not to be wondered at that anxious thoughts

occupied the minds of the members and ministers of the church. In the opinion of many the sacred rights of the church were being encroached upon; the State rowers had brought the Establishment "into deep waters"; her manifold usefulness was threatened to be impaired, and her strength appeared to be in danger of being "weakened in the way." During this period of suspense hope was not altogether given up. The hearts of the people—in the rural village, in the solitary moor, and in the remote fastnesses of the Highland glen—were deeply moved at the progress of events. The press as well as the pulpit, the city merchant and the humble cottar, all discussed the theme with an eagerness which demonstrated how concerned they were for a happy issue out of the troubles which now afflicted the church round which their affections fondly clustered.

Besides the living voice of those who, on platform and in pulpit, pleaded the cause of non-intrusion and spiritual independence, there was the silent, but no less effective, advocacy of the press. Foremost in the ranks of those who wielded the pen to such good purpose, we need hardly say, was the illustrious Hugh Miller, whose luminous expositions in the columns of the *Witness* of the principles at stake did much to enlighten the country.

In Glasgow the *Scottish Guardian* exercised a potent influence, and proved an important factor in creating a sound public opinion, not only in that city, but throughout the west of Scotland. The champion of the cause in Dundee was the *Northern Warder*, whose able editor, Mr James M'Cosh, threw himself into the movement with marked enthusiasm, and contributed not a little

to the success of the Free Church in that town and neighbourhood. In the "Granite City" the *Aberdeen Banner* was well known, and justly recognized as an unflinching advocate of all measures which tended towards the wise solution of the difficult problems which urgently required a satisfactory settlement. Its talented editor, Mr George Troup, whose memory is still revered in Aberdeen, possessed the pen of a ready writer. In these days, when many are prone to forget the names of Lethendy, Strathbogie, and Auchterarder, it is cheering and refreshing to read Mr Troup's vivid and most graphic account of "The Intrusion at Marnoch." While referring to the literature of the period, we must not omit to pay a warm tribute to "Witnesses for the Truth in the Church of Scotland." This excellent volume contained illustrations of the outstanding events in church history from the burning of Patrick Hamilton in 1528, whose "smoke affected as many as it blew upon," down to the meeting of Convocation in 1842. Among the other illustrations were—Wishart preaching to the plague-stricken people of Dundee; Knox preaching in St. Giles'; Welch ejected from Irongray; The Covenanters' Communion; Signing of the Covenant in Greyfriars Churchyard; Executions of Hugh M'Kail and James Renwick; The origin of the First Secession; and The Intrusion at Marnoch. These and other illustrations must have powerfully appealed to the susceptibilities of the children of the manse, and young people generally, especially when we state that the notice relating to each illustration was written by the well-known friend of the young, Dr Andrew Bonar.

It is matter of history that the conflict which terminated in the Disruption originated in the populous parish

of Auchterarder in Strathearn. In 1834, the Rev. Mr Stewart, the minister of that parish, died. When the day arrived for moderating the call to his successor, it was ascertained that out of a population of 3000 only two parishioners were in favour of the presentee, "Mr Robert Young, preacher of the gospel." This being the case, the presbytery of Auchterarder—without affirming that Mr Young was debarred from accepting any other charge—simply declared that he could not be minister of Auchterarder, though possessing a presentation to the civil rights of the parish by the patron, the Earl of Kinnoull. The history of the various stages of the protracted struggle as it affected that parish, and of the other cases which arose, is deeply interesting. An action by Mr Young against the presbytery, to compel them to take him on trial with a view to ordination, was followed some years after by a second action by him and the patron for £10,000, against the individual members of the presbytery in name of damages. The case of Lethendy caused much sensation, especially when the members of presbytery, headed by the venerable Rev. Michael Stirling of Cargill, appeared before the Court of Session. They were severely reprimanded, and narrowly escaped being sent to prison, for having ordained as the people's choice the Rev. Andrew Kessen to be minister of that parish. Later on, the celebrated Marnoch case occurred, which had elements in it not belonging to the others we have mentioned. The climax of this case was reached when, in the midst of a great snow storm, on the 21st of January 1841, the suspended members of the presbytery of Strathbogie, amidst the greatest excitement, ordained Mr Edwards to "the walls" of the church of Marnoch,

"a minister without a parishioner—a man without a friend." The final step of this noted case was taken when these ministers, after their deposition by the general assembly, obtained interdict against eminent ministers of the church from preaching in the churches or churchyards of Strathbogie. For an explanation of these stirring times, and of the cause of one of the greatest events of this century, the future historian of Scotland will turn for information to Dr Robert Buchanan's great work, "The Ten Years' Conflict." For the popular taste, the more recent volume, "Annals of the Disruption," by the Rev. Thomas Brown of Edinburgh, will be highly prized as a deeply interesting record of the sacrifices made in 1843, by men who loved the church, and who took joyfully the spoiling of their goods for Christ's sake. Before proceeding further, we may briefly allude to a former somewhat celebrated case in the presbytery of Auchterarder. Exactly a century before the Auchterarder case arose, another notable illustration of the evils of patronage occurred in the parish of Muckhart. On the day that the honoured "four brethren" met in the humble thatched cottage of Gairney Bridge to protest against patronage, and to constitute the first presbytery of the Associate Secession Church, the case of the parish of Muckhart, situated only a few miles distant, was causing great excitement. In a series of articles in the *Witness* on violent settlements in the church during last century, this case is narrated. It seems to have had elements in it of a peculiarly aggravating nature. The presbytery repeatedly refused to moderate in a call to Mr Alexander Rennie, preacher of the gospel, on the ground that "they found

none in all that parish who declared for him but one small heritor, the rest showing the greatest aversion." The commission of the assembly, however, 19th March 1734, appointed a committee of their own to take him on trial, who also ordained him in defiance of the wishes of the entire parish and of all the members of presbytery. The settlement took place amidst the greatest excitement on the part of the people of Muckhart, the intruder entering the parish, and the booted emissaries of the assembly carrying through the ordination under the protection of dragoons. Mr Rennie found it necessary, as all the people left him, to shut up the parish church altogether, and it stood locked up and was not used as a place of public worship for fifty years. For half a century the church of Muckhart was actually not used as a place of worship, and for fifty-two years the Lord's Supper was not dispensed in that parish in connection with the Establishment."* The presbytery, though applied to by Mr Rennie, on 28th of May 1734, to have his name put on the roll, refused to do this, and for nearly twenty years afterwards his name does not appear. For fifty long years a form of worship was conducted in the manse kitchen by Mr Rennie, the "stipend-lifter" of Muckhart.

At no previous time during the ten years' conflict were prospects of a satisfactory settlement so far off as during the closing months of 1841. The following extracts of letters to Mr Carment, from ministers who were not in the habit of looking upon the dark side of things, testify to this statement. Writing on the 27th of November 1841, the Rev. Andrew Gray of Perth

* *Witness* Newspaper, 25th June 1842.

says:—"I am sorry to say that our prospects for the church are getting gloomier every day. No doubt is entertained now that the Government means to try the strong hand with us, and that very soon. So we must get ready. Anything doing in the way of forming Church Defence Associations in your quarter? It is high time we were at this everywhere.—Ever yours affectionately, "ANDREW GRAY."

On the 11th December of the same year Mr Beith of Stirling writes to the same effect. After mentioning that he had sent a number of tracts issued by the Stirling Defence Association to Comrie, he adds:—"Things, I am sorry to say, look very gloomy for our church—more so at present than at any former period. There is a risk of our being divided, and this will prove our ruin.—Believe me ever very faithfully yours, "A. BEITH."

Among the various methods adopted for imparting information, inspiring zeal, and affording opportunity for mutual conference, was the formation in many parishes of branches of the Church of Scotland Defence Association. One of the most conspicuous leaders in this movement was Mr Maitland Makgill Crichton of Rankeillor, in Fifeshire, who in a great measure possessed the reforming spirit of John Erskine of Dun, the early friend of the Reformation, and of John Knox. Mr Crichton, inspired with all the enthusiasm which the record of heroic sufferings, and dying testimonies of martyrs in his own county could so impressively impart, was raised up towards the close of the ten years' conflict to perform an important and unique service to the Church of Scotland. Throughout the country his

appearance everywhere was hailed with tokens of joy. His addresses were eminently calculated to awaken a desire to know more of the "sect" which was in many places "spoken against," and of whom it was believed by men in power that, like the apostles of other days, by their revolutionary ideas "they had turned the world upside down."

A branch of the association having been formed in Comrie, the first meeting was held in the parish church on the 31st of January. Mr Crichton and Mr Gray of Perth were asked to be present, but neither of them could come on this occasion. Mr Gray writes to Mr Carment in the following terms:—

"Perth, 29th January 1842.

"My dear James,—I am delighted that you are moving, and would have felt it a special happiness to have been with you, but that I have a meeting in my own church on that same evening, which has been already advertised; and that, besides, I have been for three weeks confined to the house by sore throat, and am only just getting out again. Wishing you great comfort and success in your meeting, I ever am yours most affectionately, "ANDREW GRAY.

"Rev. James Carment."

After giving a notice of the meeting, which was presided over by Mr Carment and addressed by several speakers, the *Witness* adds:—"The utmost harmony and unanimity pervaded the numerous and respectable assemblage which the important and interesting occasion called forth, and there is every reason to believe that the great majority of the inhabitants of

this large and populous parish will become members of the association." In the following month of April another meeting of the association was held. In consequence of an interdict having been served on the minister, preventing Mr Carment from holding such meetings in the church or buildings connected with it, the meeting was held at the Roman Camp. Mr Carment and Mr Makgill Crichton addressed the great audience. A very graphic and intensely interesting account of this meeting, written by Dr Beith, appeared in the newspaper to which we have been so much indebted. After some weighty remarks on the condition and prospects of the church at large, and a reference to the parish of Comrie, Dr Beith goes on to say:—"On Monday the 18th a public meeting, consisting of almost all the inhabitants, was held *in the open air* at the head of the beautiful valley of Strathearn. The church from which they had been excluded lay half a mile distant, at the termination of the vista formed by the lofty Grampians, by which they were surrounded. In such a locality, amidst such spirit-stirring scenery, and under the animating influence of one of the sweetest evenings in spring, did the vast multitude, congregated from every part of the parish, some having travelled more than seven miles, listen to the enthusiastic addresses that were made to them. For two hours did Mr Makgill Crichton hold them in fixed attention, and deep and heartfelt were the responses that burst from them under his powerful appeals." * To the few who survive, this extract may recall to them this memorable meeting, which, to

* *Witness*, 27th April 1842.

render it even more so, took place, as has been stated, at the Roman Camp, where eighteen centuries before the Caledonians under Galgacus rose up in the defence of their civil liberty, and strenuously sought to free themselves from the dominion of their foreign invaders.

Mr Carment was present at the Convocation of ministers held in Edinburgh from the 17th to the 24th of November 1842. He willingly subscribed both series of resolutions agreed upon by that great deliberative assembly, which were to the effect that should the Government not accede to their most reasonable claims they would be compelled to leave the Establishment. On his return to Comrie, he, with others, addressed a meeting of the parishioners, who came to hear what took place in Edinburgh. "Since the rising of the Convocation of ministers in Edinburgh," says a report of the meeting, "public meetings have been held in the parishes of the West Church of Crieff and of Comrie, and addresses respecting the present position of the church, delivered by the Rev. Messrs Ferguson, Omond, Macalister, and Carment, to large and deeply attentive audiences. Many important meetings in connection with the interests of the church of our fathers have been held during the last few years in these localities; but the unusual awe and solemnity which characterized the more recent assemblies clearly prove that an extraordinary crisis in the history of our country has now arrived." Soon after the meeting was held in Comrie, Mr Carment asked Mr M'Cheyne to come and preach to his people. Mr M'Cheyne writes in reply:—

"My dear Sir,—It would have been very pleasant to

me to fulfil your kind request, but at present I see it would be beyond the line of duty. I have preached seven times this week already, and I have four before me between this and Wednesday. Five of these have been away from home, so that poor St. Peter's hardly gets a fair share. I have also a friendly monitor within, who sometimes cries 'Stop, stop,' when the wheels begin to run too fast. We hope to have the communion dispensed on 1st January, and I have to ordain six elders on the Sabbath preceding, all which fairly shuts the door upon me.

"It would be a great pleasure to me to see you and your lady in Comrie manse, and I trust I may be permitted to do so before you are forced by an Erastian Government to quit it. May God give you and your partner grace to bear the trials that seem to be breaking in like a flood of waters. 'If God be for us, who can be against us?'—Ever yours in one common Lord, "ROBT. MURRAY M'CHEYNE.

"St. Peter's, 16th Dec. 1842. Neh. viii. 10."

The year 1843 opened with dark prospects for the Church of Scotland, and throughout its parishes there were many Elis who, with proper and reasonable feelings, trembled for the Ark of God. So far as help from man was expected, it may, regarding the church's sky, be truly affirmed that "neither sun nor stars in many days appeared." On the 9th of August 1842, the Court of Session sustained the action of the Earl of Kinnoull, and Mr Young the presentee to Auchterarder, against the individual members of the presbytery of Auchterarder, for the enormous sum of £10,000 and expenses. How the Convocation ministers regarded

this hitherto unparalleled finding by the civil courts may be seen in the following quotation from "An Address to the people of Scotland," which was circulated throughout Scotland, in both English and Gaelic. The author, Mr James Buchanan, well known by his writings, was then one of the ministers of St. Giles', or the High Church, of Edinburgh, afterwards Professor Buchanan. This wise counsellor says regarding the action we have mentioned:—"A new action has been raised in the case of Auchterarder, claiming not merely the stipend—for that was already relinquished by the church—but, in addition to this, reparation for loss incurred, or damages for injury inflicted, estimated at £16,000. That action *has been sustained* in point of relevancy; and although as yet the case has not been submitted to a jury for the purpose of assessing the *amount* of damages, we felt that the *sum* was nothing in comparison with the *principle* which is involved in that judgment, and that, without waiting for the verdict of any jury, we were bound to acknowledge that *the crisis had come*."

The first day of the year was a Sabbath. Mr Carment that day preached from the words, "Redeeming the time, because the days are evil." Towards the close he said:—"Again, in our own country, the freedom and independence of the church has been so invaded by the civil power, backed by a strong party within the church itself, that, humanly speaking, within a very short period we shall be called upon to witness the disruption of the Establishment. The evangelical ministers of the church will be forced to quit the position which hitherto they have occupied in the establishment. The signs of the times, my friends, are indeed fearfully ominous; we have fallen upon evil

days. Grievous oppression is already exercised upon our church, and Scotland ere long may become the scene of violent and, for aught that we know, of bloody persecution. We have been favoured with a long period of tranquillity and peace; we have been permitted to sit under our own vine and under our own fig tree, none daring to make us afraid; we have enjoyed the free and pure preaching of the everlasting gospel; other men laboured, and we entered into the fruits of their labour; our godly ancestors toiled and suffered and bled, and we have reaped the goodly fruits of their patience and their faith. But we have not rendered unto God according to the benefits conferred upon us; we have not profited by a preached gospel. There is reason, therefore, to fear that the vineyard may be taken from us and given to others; there is reason to fear that our candlestick may be removed out of its place, although we do trust not altogether, nor for ever. Yes, my friends, the time may come, and come before the lapse of many years, when Scotland's faithful ministers dare not proclaim the gospel but at the peril of their lives; the time may come when her people dare not assemble to hear the word, save in some distant secluded spot and under cloud of night. Such has been the case in Scotland before; who shall say that it may not be the case again? Since, then, the days are so dark and evil, and likely to be more dark and evil still, let us labour with all the greater diligence to redeem our present precious opportunities. As long as we have the light let us walk in the light; as long as the gospel is preached to us let us joyfully listen to it and willingly acquiesce in it."

While waiting for guidance at this time, many of the

ministers, while zealously preaching and labouring in their own parishes, were appointed as deputies to visit and address the people in other parishes. Not a few of such visits did much to impart information in localities where the parish minister was not in sympathy with the views propounded, as well as tended to strengthen the hearts of those who, from adverse influences brought to bear upon them, "were much discouraged because of the way." The deputation to Comrie consisted of two well known ministers, both of whom rendered very important service to the church, both before and after the Disruption. They were the Rev. John Lorimer of St. David's Parish, and the Rev. James Gibson of Kingston Parish (afterwards Professor Gibson), both in the city of Glasgow. Of their visit to Comrie, on the 17th of January 1843, Mr Carment writes :—"We had an excellent meeting yesterday. The church was filled with a large and attentive audience, and Messrs Gibson and Lorimer delivered able addresses, which produced, I believe, considerable effect." Dr Lorimer, having occasion to write to Mr Carment shortly afterwards, pays the following very complimentary tribute to the parishioners who heard him in Comrie :—"The night and the roads were very much against us last night at Crieff, but the meeting was respectable—by no means equal, however, to your noble array." As already indicated, Mr Carment in these days took his share of work concerning the church, and varied were the places of meeting. At one time, with Mr Gibson he addressed the people in the old Relief Church of Dunning; at another time, in the parish church of Auchterarder; and at another not far from the famous Roman Camp at

Ardoch. As a Gaelic-speaking minister, he was asked to proceed on deputation work to some of the Highland parishes in the presbytery of Dunblane, where in the olden time "the fiery cross" summoned the clans of the M'Gregors and the M'Larens to battle. Among these parishes were Callander, Aberfoyle, Port of Monteith, and Balquhidder. In course of time the shepherds and crofters of "The Braes of Balquhidder" who rallied round the cause they had so much at heart were privileged to have a faithful pastor ordained over them—the Rev. Mr Findlater, who still labours among them.

A fortnight before the visit of the deputation to Comrie considerable excitement was caused by the long letter from Sir James Graham, dated 4th January 1843, in which he endeavoured to prove that the civil courts had the right to draw the line of demarcation between the province of the civil and the spiritual courts. The following extract of a letter of Mr Carment's, dated "Manse of Comrie, January 20th 1843," will show how clearly he understood the question:—"As for Sir James Graham's letter you may assure —— that he is mistaken in thinking it has convinced any of the ministers, or, indeed, a single individual who has the least idea of the true state of the question. It is full of the most glaring misstatements, and answers all our appeals and arguments by ever asserting the very thing which we complain of—that the civil courts have decided against us. The very point in dispute is all at once assumed. We complain that the civil courts have encroached upon our spiritual province contrary to the clearest and most express statutes of the realm; but without any inquiry the civil courts are held to be infallibly right, and we, of course, to be in the wrong."

Though the somewhat gloomy fears expressed by Mr Carment in his sermon just referred to, and which were entertained also by other ministers, were not realized, there was in other respects occasion for deep sorrow and concern. We refer to the death of esteemed ministers, who, if spared, would heartily have cast in their lot with their suffering brethren. Among the fathers of the church who were thus removed, none was more lamented than Dr David Dickson, minister of the West Kirk Parish, Edinburgh. This eminent divine died a few months before the Convocation. For forty years Dr Dickson (whose father, Mr David Dickson, was long the minister of the New North Kirk in the same city) proved a power in the pulpit, and did much to advance those principles which rose to the ascendency in 1843. To this valiant standard-bearer, who was not only a popular preacher, but likewise a model pastor, whose presence was itself a benediction in many a home, might well be applied the words from which he preached one of the funeral sermons of Dr Andrew Thomson of happy and famous memory, "The righteous shall be in everlasting remembrance." Among the ministers who died in the flower of their days, none was more universally lamented than the Rev. Mr M'Cheyne of St. Peter's Church, Dundee. He would have reckoned it a high honour to have been among the number of those who sacrificed their all upon the altar of conscience. What his thoughts were regarding his sphere of labour in the event of the Disruption may be gathered from the following sentence in his Memoir by Dr Andrew Bonar: —"An interesting anecdote is related of him by a co-presbyter who returned with him to Dundee after

the Convocation. This co-presbyter, Mr Stewart,* was conversing with him as to what it might be their duty to do in the event of the Disruption, and where they might be scattered. Mr Stewart said he could preach Gaelic, and might go to the Highlanders in Canada if it were needful. Mr M'Cheyne said, 'I think of going to the many thousand convicts that are transported beyond the seas, for no man careth for their souls.'" Mr Carment asked Mr M'Cheyne to assist him at his communion on Sabbath the 26th of March. It is affecting to read Mr M'Cheyne's answer, written only a few days before he took his last illness. He died the day before the sacrament was dispensed at Comrie, and the sincere regret the minister and his congregation felt when he answered he could not come, must have been greatly increased when the tidings of his unexpected death reached them. Mr M'Cheyne writes:—

"My dear Sir,—I fear that you will think that I put you off with vain words. But it is literally true that I dare not accept your kind invitation. This expedition into Buchan has occupied me a month all but four days. I have to be in London (D.V.) on 30th April, and expect to be a member of Assembly. What will poor St. Peter's do all that time? They are amazingly patient, but I must not try them over much, neither can I expect the Master's countenance abroad if I neglect my flock at home.

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* The late Rev. William Stewart of Lochee, afterwards the first minister of Dudhope Free Church, Dundee, one of the most popular and esteemed ministers of that town. Comrie gave two of her sons to be Disruption ministers, Mr Stewart of Lochee, and the late Rev. Alexander Stewart, the excellent minister of Killin.

"I assure you I am denying myself in refusing you. Give my kindest regards to your lady. May Jesus be increasingly precious to you both in these trying days. —Ever yours, "ROBT. MURRAY M'CHEYNE.

"6th March 1843."

The following letter will be read with interest. It is from that "man greatly beloved," the Rev. John Milne of St. Leonard's Church, Perth, whom Mr Carment asked to assist him at the same sacrament. In after years, both before and after his residence in India, Mr Milne was a frequent and most welcome visitor at communion seasons. We still remember his bright, genial countenance. Mr Milne writes to Mr Carment:—

"My dear Brother,—I was favoured this morning with your kind note, and regret much that it is out of my power to be with you as you desire on the last Sabbath of March, as I have to be at Moneydie at that time, it being the communion there also. It is unfortunate Mr Gray's illness, but I trust he will soon get thoroughly better. We are going on successfully collecting. We have a large body of collectors in town, about 240, and the people seem to give cheerfully.

"I expect droppings from heaven about this time. May you and your people enjoy them—

> 'Then at God's presence shook the earth,
> Then drops from heaven fell.'

"Yours very affectionately, "JOHN MILNE.

"King Street, Thursday.

"Second thoughts.—I know something of the annoyance of being disconcerted as you now are at the 11th

hour. If it would facilitate your arrangements in any way I would ride out and give you the Wednesday services. Perhaps the brother you destined for that day would take what you intended for me."

Mr Carment would, we are sure, greatly appreciate Mr Milne's kind and considerate "second thoughts," and would much prize his most acceptable services. Dr Beith, although "hard driven for time," was among the ministers who assisted at this the last communion season before the Disruption.

It is interesting to see from a letter at this time that, though the work required to be carried on, the comrades who fell in the fight were affectionately remembered. Mr Omond of Monzie, writing on 30th March to Mr Carment, with reference to a meeting in Crieff, adds :— "Poor M'Cheyne—and yet, he that has Christ has all things, and is therefore rich indeed. I have known him since he was a mere child, six or eight years old. He was the kind of man now needed, but the Lord takes his own from evil and sorrow.—Ever yours truly, "J. R. OMOND."

Among Mr Carment's correspondence at this time we find several interesting letters relating to the present condition and future prospects of the church. They are from Mr Gray of Perth, one of Mr Carment's earliest and most intimate friends. Great disappointment was felt when he also could not come to Comrie at this time. The first letter we give is written in good spirits as to what the future might bring :—

"Perth, 25th Feb. 1843.

"My dear James,—I shall be happy (D.V.), and provided

I can get supply for my own pulpit, which is no very easy matter in this town, to assist at your communion and take the work you have chalked out for me.

"I am happy to hear of your adherences. The next thing should be to commence subscriptions for the two funds—the building and stipendiary. We are doing pretty well here in that respect; about £15,000 has already been subscribed in Perth, and I would fain hope that before many days are over we shall have nearly twice that sum. We are also busily occupied in looking out for sites.—Believe me, dear James, yours most affectionately, "ANDREW GRAY."

On the 8th of March 1843, the Legislature, after two day's debate, gave the final adverse decision, refusing to concede to the claims set forth in the memorial addressed to it by the Commission of Assembly. The motion proposed by the Hon. Fox Maule—afterwards well known on the floor of the Free Church Assembly as the Earl of Dalhousie, was lost by a majority, though it is satisfactory to know that the majority of the Scotch members voted for it. Among them was one highly respected for his eminent talents—Mr Campbell of Monzie. The following letter from Mr Gray relates to this last effort by the Church:—

"Perth, 9th March 1843.

"My dear James,—I hope I shall not fail you for the communion, but really things are not looking well at present. I am laid aside from preaching by inflammation of the larynx, and for several days have been very ill. I shall be able to judge probably next week whether you ought to depend upon me.

"What are you doing as to the church? Have you formed a Presbyterial Committee? It is most important—*more* important than many of our friends are aware—that we should organize *everywhere instantly*. You ought to have two or three sub-committees for the different districts of your presbytery, and these should be at work *without loss of a day* in raising subscriptions, forming associations, and looking out sites, &c.

"We are very busy here. Above £2000 of donations and £450 of annual contributions have been already promised; and we have now divided the town into districts, and 240 collectors are at work upon it.

"Tell me what is going on with you. What are they doing at Crieff, at Ardoch, at Dunning, at Auchterarder? Write and let me know.—Yours ever affectionately,

"ANDREW GRAY."

"Perth, 14th March 1843.

"My dear James,—I am sorry to disappoint myself as well as you regarding your communion. I cannot be with you. I did not preach on Sabbath, and I shall have to be silent, I fear, for at least one Sabbath more. It would be wrong, therefore, to keep you longer in suspense. I am very sorry for it. But it is because of the hand of the Lord upon me, and submission is my duty.

"Get on with your subscriptions, and push your neighbours. Short, short is the time, and great is the work. With kindest regards to Mrs Carment,—Believe me, yours most affectionately, "ANDREW GRAY."

Mr Gray deserves more than a passing notice. Few possessed so clear a comprehension of the great prin-

ciples then contended for. A minister then of about twelve years' standing, he was in the prime of his strength and usefulness. His published speeches indeed reveal Mr Gray to be "one of the giants in the earth in those days, men of renown." An accomplished and well known writer* pays the following tribute to him: —"Gray of Perth, whose face and head, so strikingly suggestive of Oliver Goldsmith, were long familiar in our Assemblies, published his 'Present Conflict between the Civil and Ecclesiastical Courts Examined, with Historical and Statutory Evidence for the Jurisdiction of the Church of Scotland.' He had an intellect of singular force and keenness, and his strength in debate was prodigious. Most men who had proved him would say, 'Lay thine hand upon him, remember the battle, do no more.' This pamphlet was a marvel of power and clearness." Soon after the Disruption Mr Gray rendered great service, especially to the youth of the church, by his admirable Catechism on the principles of the Church, a standard work which received the special recommendation of the general assembly. Mr Gray, like other ministers who moved in a public sphere, was perhaps regarded chiefly as an agitator and a keen debater. He possessed, however, a tender spirit, and his memory is fragrant in Woodside, near Aberdeen, his first charge, as well as in Perth. What a place he retained in the affections of the people of his first charge is seen by an anecdote related by his biographer, Dr Candlish. Several years after his translation to Perth, when returning south from transacting some

* The late Rev. James Mackenzie of Dunfermline, in "Life of Principal Cunningham," pp. 139-40.

business in connection with the church, he had occasion to pass through Woodside. It was a late hour, but his presence soon became known, and in a very short time he was surrounded by young people, who fervently asked him to say a few words. He readily consented, and his remarks, which, to render them more memorable, were made in a field beneath the starry heavens, produced a great impression.

Had health been vouchsafed and life prolonged, the "Fair City" in post-disruption days would in all probability have given in Mr Gray a worthy successor to Dr William Thomson of the same city, a moderator in pre-disruption times. Ill health, however, for a number of years prevented him from taking so active a part in the councils of the church as his talents so well entitled him to do. His death in 1861 fell as a great blow upon the Church and upon the community at large. By none was he more sincerely mourned than by Mr Carment, who throughout life entertained for him a feeling of profound veneration.

Mr Carment, during these days of trouble and uncertainty, in the early part of 1843, wrote several short poems relating to the days of persecution in Scotland. The following verses may be given here, as showing his deep sympathy with the cause of the oppressed*:—

THE BASS ROCK.

See'st thou that ocean's rock, which lifts
Lonely its frowning form,
Dreary and stern and desolate
Alike in calm and storm?

* Mr Carment also wrote the verses on "The Twenty-eight Years' Persecution," inserted at the close of this chapter.

But a gleam, to me a glorious gleam,
Illumes its rugged shore—
Voices from ancient times I hear
Mixed with its billows' roar.

There in oppression's lawless reign
Christ's saints a prison found,
Therefore it wakes high, holy thoughts—
'Tis consecrated ground.
Dickson, and Hogg, and Blackadder,
Famed Peden, saintly Traill,
Never through each true heart to thrill
These honoured names shall fail.

Oh, many a prayer for Scotland's weal
From thence went up to heaven;
There oft for her, with fervent voice,
These holy men have striven.
Oft there the passing mariner,
In summer evenings calm,
Hath lingered on his oar, to list
The captives' plaintive psalm.

Sweetly they rose, and sweetly, too,
Those sad strains died away;
But songs of victory now they sing,
Beyond a tyrant's sway.
A glory to that lonely rock
Their names revered have given;
Blessed is their memory on earth,
And bright their crown in heaven.

The few weeks which intervened between the adverse decision of the legislature on the 8th of March, a decision for which in after years both Sir James Graham and Lord Aberdeen expressed their deepest regret, and the meeting of the general assembly were occupied by presbyteries electing their commissioners to the supreme court. The presbytery of Auchterarder met for this purpose on the 4th of April, within the church of Auchterarder. From the report of that day's

proceedings we quote the following. After recording the sederunt, which was a very full one, the report goes on to say:—"The presbytery was constituted in common form by Mr Carment, the moderator; the roll was made up as usual by Mr Thomson, the clerk. The various contributions made in the several parishes for the missionary schemes of the church were given in, and it being then past one o'clock, the presbytery resolved to elect their commissioners to the assembly. At this stage of their proceedings a messenger-at-arms stepped forward, and served on the moderator, clerk, and other members, certified copies of a note of suspension and interdict, granted by Lord Cunninghame, at the instance of————————————debarring the *quoad sacra* ministers, of whom there are three in the presbytery, and their elders, from taking any part in the proceedings, and debarring the other ministers from sitting, voting, and acting with them, and especially prohibiting and debarring them from being allowed to take part in the election of representatives to the assembly." Before proceeding to record what action the interdicted ministers took on this occasion, we quote the last part of this document, which with other relics of those days Mr Carment carefully retained. It may convey to the young reader a better idea of what then took place. From the identical copy served on Mr Carment we extract as follows:—

"I, James Halley, messenger-at-arms, by virtue of an attested copy interlocutor, pronounced by Lord Cunninghame, Ordinary, officiating on the bills upon the first day of April, eighteen hundred and forty-three years, on the note of suspension and interdict, presented

to the Lords of council and session, for and in name of ——————————, all legal and constituent members of the presbytery of Auchterarder, against The Rev. John Clark and others therein named and designed, in Her Majesty's name and authority, and in name and authority of the said Lord Ordinary, lawfully intimate the said note of suspension and interdict, and said interlocutor to you, the Reverend James Carment, minister of Comrie, moderator of the presbytery of Auchterarder, for yourself and the remnant lawful members of said presbytery duly constituted, and met for the despatch of business, and serve you with the foregoing just copy of said note of suspension and interdict, and just copy of said attested copy interlocutor, that you may not pretend ignorance of the same, and desire and require you to pay all due obedience to the interdict contained in said interlocutor, with certification. This I do upon the fourth day of April, eighteen hundred and forty-three years, before these witnesses, James Coutts and David Strachan, both residing in Perth. "JAS. HALLEY."

After the *quoad sacra* ministers had "protested against the interdict as illegal and unconstitutional," Mr Omond, amidst the greatest solemnity, delivered an able address, in which he expressed "his regret that the complainers should have seen fit to pursue the course they had done, and his conviction that now when a disruption must take place in a few weeks, it were altogether useless to violate the interdict." After stating that "Mr Carment left the chair and spoke spiritedly on the same side," the report proceeds as follows:—"Mr Omond again rose and read a long

protest, in his own name, and in the names of those who might agree with him, against the interdict, as an invasion of the jurisdiction and liberty of the court as a free court of Christ's house; as a violation of the laws of the alone Head and King of the church; as an attempt to give to Cæsar that place which is Christ's, and to put the presbytery under the coercion of the civil magistrate, and as striking a blow at the freedom of the ensuing assembly; and, finally, protesting that all business done by the presbytery, while the interdict was in force, should be null and void. To this protest Mr Thomson of Muckhart, Mr Carment of Comrie, and the elders from the east parish of Crieff, from Comrie, and from Monzie, adhered. . . . These gentlemen immediately left the church, in which the meeting was held." *

This was indeed the Disruption day in miniature. The protest read and adhered to by the interdicted ministers, the assembled parishioners who crowded the church, and who, we learn from another source, witnessed the proceedings with great interest and full appreciation of the position the ministers took up—all was re-enacted, though on a much larger scale, when enthusiastic crowds witnessed the exodus which streamed out of St. Andrew's Church on the day of the Disruption. It was perhaps partly in reference to what took place at this meeting of the presbytery that long afterwards Mr Carment said:—"Although at the Disruption they had not to buckle on their swords, to take down the rusty firelock, to face Claverhouse and his dragoons, they had still a conflict, though of a

* *Witness* Newspaper, 8th April 1843.

different kind, to fight with the Court of Session and the House of Lords." Though anticipating matters a little, we may add here that it fell to Mr Carment's lot, as moderator of the previous meeting of presbytery, to be the first moderator of the Free Church Presbytery of Auchterarder. Acting in this capacity, he constituted the meeting which met at Auchterarder on the 7th of June in the name of the Lord Jesus Christ, the great King and Head of the church.

We have still to refer to one more meeting before the drama finally closes. The scene of action lies in the ancient town of Stirling. As every reader of the history of our country must be aware, few localities have played so prominent a part in its annals, or are more fitted to kindle an undying flame of patriotism, than the romantic district of which "grey Stirling, bulwark of the north," forms the interesting centre. We cannot doubt but that at the time we refer to the spirit still existed which prompted the inhabitants of the rude dwellings which clustered round the base of its venerable Castle, to assert their just liberties five centuries before under Wallace at Stirling Bridge, or at the still more decisive encounter under Bruce at the memorable field of Bannockburn. But there were events in the religious history of Stirling which rendered it a fit and suggestive arena for one of the last important episodes in the ten years' conflict. To one of these having a bearing on the Disruption we briefly allude. One hundred and ten years previous to the meeting in Stirling in 1843, the synod of Perth and Stirling has met. For many years patronage has existed, in many cases to the serious injury of the prosperity of the church. According to ancient practice the synod is opened by a sermon by

one of the ministers within the bounds. The preacher on this occasion is one who can remember with what feelings of satisfaction the news of the glorious revolution was hailed forty-four years before. For thirty years he has been a devoted and faithful minister of the Church of Scotland, the most of the time in a peaceful country parish in Kinross-shire. But he will not end his ministry without undergoing a severe ordeal, and, at the same time, becoming an honoured confessor. He is "a man of stately presence and noble countenance," of covenanting origin, and a worthy successor of James Guthrie, minister of Stirling, whose prophetic words, uttered when dying a martyr at the ancient Cross of Edinburgh, seem now to be fulfilled—"The covenants, the covenants shall yet be Scotland's reviving." The preacher of stately presence announces as his text, "The stone which the builders rejected the same is made the head stone of the corner." His soul is stirred within him when he contemplates the evil effects of patronage. He feels as if there was a fire burning within his bones, and he cannot stay from strongly protesting against the policy pursued by the leaders of the church. The sermon was the occasion of the Secession of 1732, and the famous preacher is Ebenezer Erskine, minister of Stirling.

After the lapse of upwards of a century, the synod of Perth and Stirling has again met on the 19th day of April 1843, when the church is on the eve of another great secession. As in the days of Erskine and of the faithful and intrepid minister of Carnock, Thomas Gillespie, the founder of the Relief Church, patronage once more has led to it. It should be carefully borne in mind, however, that in 1732 the great doctrine of the

spiritual independence of the church was not disputed as it was in 1843, and the infringement of which, we need scarcely say, was the real cause of the Disruption. As at the meeting of presbytery at Auchterarder, so now at Stirling, the aid of the civil magistrate was resorted to. While engaged in its legitimate business the synod was served with an interdict, debarring it from permitting the ministers of *quoad sacra* churches to sit and vote in the synod, and debarring the ministers of *quoad civilia* parishes from sitting and voting with their *quoad sacra* brethren. In these circumstances the synod broke up in great confusion. In the evening a public meeting, presided over by Dr Beith, was held in one of the churches, and proved of great interest. Powerful addresses on the all-absorbing topic of the day were delivered by Dr Beith, Mr Gray of Perth, and Mr Mackenzie of Dunblane. After the meeting, Mr Carment, and his elder, Mr M'Isaac, proceeded homewards. On a very dark night they drove across the lonely Glenlichorn—well termed the "Langside"—reaching the manse, after their long drive of twenty-four miles, about midnight. Dark as was that night, there was a greater darkness overshadowing many a brave spirit in the manses of Scotland. As in the shipwreck of Paul, all hope of the ship of the church launched by Knox being preserved in connection with the state was relinquished. In this dark and cloudy day, when the future was all unknown, not a few country ministers, as they mused on the great cloud of witnesses who had gone before, were greatly strengthened when they recalled to memory the text of their illustrious leader at the Convocation, "Unto the upright there ariseth light in the darkness."

In some cases influences were brought to bear upon ministers dissuading them from taking a step which would deprive them and their families of that support and social standing hitherto possessed by them as ministers of the Establishment. We give the following letter addressed to Mr Carment some months before the Disruption, in which the writer, actuated by the kindest of motives, endeavours to get him to consider well the step he was about to take. The writer says:—

"My dear Sir,—I understand, in regard to the church question, that in the opinion of many the crisis is nearly at hand. I heard a sermon on Sabbath from Mr———, preaching up most strenuously the Headship of our Saviour Jesus Christ, and making it appear that the church would never recede from the opinion they hold on that question, and I believe that it is also well understood that the State will never give up their claim to see the laws of the land put in force. Therefore the probable issue of the contest will be that the one will separate from the other, and the church must fall to the ground if they do not give way to the civil power of the constitution.

"I hope you will never relinquish your parish except from dire necessity, for certainly, should you do so, the chances would be much against you—if ever you get another. Though some of the members of your party should choose to throw up their charges, I hope you would never be so foolish as to throw yourself into a state of destitution by following such an example, which as a young minister you would do, and most probably never get another. You will see by the news-

papers on both sides of the question on what a ticklish footing the church at present stands, and though some of the most eminent men in the church might be supported by their congregations for a few years, you and others would have a poor chance.—I ever remain, my dear Sir, yours very truly ——— ———.'

Mr Carment preached his last sermon in the Parish Church on Sabbath, 14th May. His text that day in English was: "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Before dismissing the congregation he made a solemn reference to the circumstances in which they were placed. He records in his sermon note-book, "Last sermon in the old Parish Church."

Early in the same week he proceeded to Edinburgh. In consequence of the interdict served on the presbytery, he was not an elected member of the general assembly, which otherwise he would have been had the order of rotation been observed. Writing from Edinburgh on the 17th May, the eve of the Disruption, he says:—"Yesterday I was occupied chiefly in attending the meetings for consultation in St. Luke's Church. The course of procedure resolved on is this:—Whenever the assembly meets, and before proceeding to the election of a new moderator, or any business whatever, the evangelical ministers give in a protest, declaring that this is not a free and lawful assembly of the Church of Scotland, and then they are to withdraw in a body and form themselves into a separate assembly. Mr Campbell of Monzie, who has just come down from London, spoke very well last night, and declared that there was not the slightest prospect of the Government

giving a satisfactory measure. The most delightful harmony and unanimity prevailed last night, though the meeting was very numerous, which affords great cause of gratitude to God."

Up to the last many were of opinion that only a few ministers would be true to their promises. An explanation why so many ministers obeyed what they considered to be the call of duty, and why so large a proportion of the Scottish people followed them, is found in the words of one whose name will always be spoken of with great veneration. "It is a vain imagination," writes Dr Candlish, in his famous letter to Lord Normandy, "it is a vain imagination, my Lord, of shallow and short-sighted men, to regard the question as one which may be carelessly cast aside, or settled summarily by an off-hand phrase about the law. It must arouse the attention of statesmen; it may be when it is too late. It is no question of mushroom growth, my Lord. There is the strength of centuries in its pith and marrow, and in its veins the life-blood of a nation of old accustomed to fear God and to honour the king."

On the ever memorable 18th day of May 1843 Mr Carment was privileged to be among the number who witnessed a good confession before many witnesses. Exactly two years before—on the 18th of May 1841—the announcement was made to him that he had been presented to the parish of Comrie. From what he has said to the writer, he must have witnessed the scene which followed the departure of so many venerable fathers of the church, when the representatives of royalty and many of the consistent leaders on the other side were greatly surprised and perplexed, as so minutely and graphically

described in the account of the day's proceedings by Dr Beith in "Memories of Disruption Times." Long afterwards, as we well remember, he once made the remark in his Bible class, that it was a step which should not have been lightly taken. Yet no one, while recognizing this, was more resolute than he, or more fully persuaded regarding the path of duty, which he believed had been clearly indicated.

During the sitting of the assembly Mr Carment wrote several letters, in which he briefly records his feelings during these days. On the 18th of May he writes to Mrs Carment:—"The separation has at last taken place, and everything was well conducted. I shall give you a brief account of what I did and witnessed this day. At eleven o'clock, I went to the Commissioner's levee in Holyrood, where there was a fearful crush, and not much enjoyment. I then went to the High Church (St. Giles'), to hear sermon. Dr Welsh preached a very good sermon from that text, 'Let every man be fully persuaded in his own mind.' I then hurried down to St. Andrew's Church to try and get a seat, but could scarcely get beyond the door. After praying, Dr Welsh, the late moderator, read the protest agreed upon—upon which all the evangelical ministers rose up and walked out, and proceeded (amid onlooking thousands) to a large hall at Canonmills, near Inverleith Row, which was filled with nearly 3000 people. It was altogether a most solemn and imposing spectacle. Dr Welsh opened the new assembly with a most suitable prayer, and then Dr Chalmers was called to the chair. After hearing an excellent address from him, and the disposal of some routine business, we adjourned till to-morrow, it being nearly seven o'clock." On the 20th

of May he writes from Stirling:—"On the forenoon of Friday we heard the Irish deputation, who spoke in such a way as gave great satisfaction. There is also a deputation from England, of which James Hamilton is a member; they have not yet spoken, but will likely do so next week. On Friday night we were occupied with the case of adhering probationers and students; excellent speeches connected with their position and prospects were given by Drs Buchanan, Gordon, and Candlish. Dr Gordon's was listened to by the vast multitude, nearly 3000 I daresay, with almost breathless attention, and was of a most impressive and solemn character. To-day we were occupied in hearing reports from various committees. Very interesting statements were made by Mr Dunlop and Drs Candlish and Chalmers. Dr Chalmers calculates that the associations already formed will contribute about £7000 a year, besides £150,000 of donations. There are already about 687 associations in operation.

"The Marchioness of Breadalbane was present to-day, in company with 'Monzie' and another lady of rank. She sat very near me, and appeared interested and pleased, from which we may augur favourably, I think, with regard to the Marquis. On Monday night the manner in which we are to complete our separation from the Establishment is to be discussed. I left Edinburgh at four o'clock to-day, and arrived here a little ago after a very quick passage. I intend going down again by the steamer at eight on Monday morning."

Of the four hundred and seventy-four Disruption ministers sixty were sons of the manse. It is interesting to note that of the number whose names appear

in the roll of Disruption worthies, sixteen were father and son. Mr Carment was among the latter class. To his father, who was unable to be present, but who from his distant manse in Ross-shire watched the proceedings with much interest, Mr Carment writes on the 29th of May :—

"We are now drawing near the end of our eventful sederunt in the Free Assembly. Many ministers and others have been inquiring for you, and you would no doubt have been much interested had you been here. The most delightful harmony has pervaded our deliberations, though of course there have sometimes been slight discrepancies of opinion. I need not give you the public news, as you get it so fully in the papers.

"Yesterday the Edinburgh ministers were in their new places of worship. I attended sermon during the day in the Canonmills—Mr Wallace of Hawick preached in the forenoon; Mr Stewart, Cromarty, in the afternoon, from Exodus xx. 2, and gave an excellent sermon (which Candlish appeared to relish much), though it was not, I think, in his best style; it showed, however, his acute and original mind. Mr Guthrie preached in the evening, and then the crowd was so great that three other ministers preached in the open air. I am afraid you will find a difficulty on the present occasion in getting assistance. Mr Aird, I believe, goes home on Wednesday."

The last sentence was in reference to the celebration of the sacrament at Rosskeen. In a letter dated 6th June, giving an account of it, when Mr Aird and other

well known Ross-shire ministers assisted, Mr Carment's mother writes to him :—"I have now to thank you for your kindness in sending the roll of signatures by Mr Aird. It was pleasant to see it, and it is a document that will be regarded by future generations with veneration. I was glad to discern your name there. It has been a source of much gratification to me and your father that you, and John in his own sphere, have been enabled to stand firm in this evil day. May your goings still be upheld by Him who alone is able to make us stand."

About a quarter of a century afterwards, Mr Carment, at an interesting meeting at Monzie, speaking on "Female influence and effort in the church of Christ," gladly recognized the great value of the services rendered in 1843 by the ladies of the Disruption. "The church of Christ," he said, "had throughout its whole career, alike in ancient and in modern times, been greatly indebted, under God, for its prosperity to the unwearied efforts and winning influence of pious and devoted females. In our own land in the times of the Reformation, and of the Covenant, they bore no insignificant part in the struggle for religious liberty. The old annalist tells us that when in 1639 Charles I. invaded Scotland, and despatched a fleet to the Firth of Forth, ladies of honour wrought with their own fair hands at the fortifications of Leith; and in the bitter and prolonged persecution which commenced with the reign of the second Charles the Christian women of Scotland distinguished themselves by their undaunted adherence to the cause of Christ's crown and covenant. And coming down to later times, who does not know how nobly they laboured in the same great cause

during the struggle which ended in the world-famed Disruption, and in the eventful years which have followed?"

The news that nearly five hundred ministers had actually resigned their position as ministers of the Establishment, which of necessity included the loss of their stipends and comfortable manses, was soon known all over the country. In consequence of some delay to the mail, it was not till two days after the Disruption had taken place that the tidings reached the manse of Comrie. Nelly Munro, for many years a faithful and much valued servant in the manse of Rosskeen, and for some years with Mr Carment at Comrie, first heard the tidings at the neighbouring town of Crieff, seven miles distant. Letters and newspapers arrived later on. During that afternoon and evening many throughout the country must have read Hugh Miller's account, with feelings which may be more easily conceived than described. Of those who did not witness the Disruption in Edinburgh, it may with truth be affirmed that while "great was the company of those that published it, those that tarried at home divided the spoil." The following day was the last Sabbath that those who adhered to their minister worshipped in the parish church. In his absence at the General Assembly, the meeting was well conducted by several of the elders, Mr Peter M'Innes of Cowden presided, and one who was present writes:—"The service was concluded with a most impressive prayer by John M'Gregor." This Sabbath day was one of trial in more respects than one. The service must have awakened in the minds of the worshippers tender and hallowed memories of other

days, when they and their fathers had worshipped within the walls of this country parish church.*

In Disruption times, many were the places where the "outed" congregations gathered for divine service. In some instances they met in mills and barns, in sheep-folds and cart-sheds, in herring stores and granaries; but of all the expedients which congregations had recourse to, the great assemblies in the temple not made with hands proved by far the most impressive. The strange spectacle was witnessed in many parts of the land of an attached and staunch people raising aloft the voice of praise on mountain top, by the river side, in the solitary moor, or by the shores of the Atlantic. The truths for which their ancestors earnestly contended, and for which many of them "loved not their lives unto the death," were again published to eager listeners "in the fields and in the city of the wood."

The first meeting of the Free Church congregation was held on Sabbath, 4th June, in the open air,† at Tom-a-Kessock, at the west end of the village. It is a

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* The parish church bell, which "for three hundred years has called the living to worship God, and tolled for the burial of the dead," bears the inscription :—"Ich bin geghoten im Jahr unsern Herrn." I was made (or cast) in the year of our Lord 1583.

† This was not the first time that open-air preaching was resorted to in Comrie. From 1740 to 1752, the first seceders, who only secured the services of ministers at very rare intervals, worshipped in a similar manner. The following interesting paragraph we quote from the Rev. Dr M'Kelvie's "Annals and Statistics of the United Presbyterian Church, Parish of Comrie":—"On the 13th of March 1739, Mr James M'Gregor, father of the Rev. Dr M'Gregor of Picton, Nova Scotia, then resident at Lochearn-foot, and Mr William M'Laren, resident at Dintra, both places in the parish of Comrie, acceded to the associate presbytery. The whole seceders in the district, comprehending those in the parish of Comrie, Crieff, Muthill, Monzie, Madderty, Trinity-Gask, and Auchterarder, were now formed into one association, under the designation of 'The United Societies of Strathearn.'"

beautiful spot, situated close to the river Earn, and commands a wide range of the surrounding scenery. Like other places in the parish—such as Drum-na-kil, which signifies Chapel-hill, and Dalclathick which means "the place where the Supreme is worshipped"—Tom-a-Kessock, it is believed, marks the site where, in a rude and forgotten age, a congregation had assembled for worship, in all probability long before the light of the Reformation had penetrated the darkness which enveloped Strathearn. Here the congregation met for worship during the summer and autumn of 1843, of whom some "remain unto this present," but the greater number "are fallen asleep." The first meeting was of special interest, and was long remembered, and was one which appealed very forcibly to both young and old in their unusual circumstances. The scene was striking: the venerable patriarch, with his broad blue bonnet, "who worshipped leaning on the top of his staff"; the aged women, with their white soo-backs—a kind of head-dress now seldom worn; the minister in the "tent," whose heart is gladdened by the attendance of so large and sympathetic a congregation; and, last of all, the baptism administered at the close of the service. Such a scene was of itself a very impressive one, but it was when the words of some specially appropriate psalm were given out, and sung to some familiar tune, that deep emotion must have filled every spirit. Mr Carment's text that day was 1st Samuel iv. 21.

The Bible used by him was one greatly prized. It bears the inscription:—"Presented to the Rev. James Carment, first minister of the Free Protesting Church of Scotland at Comrie, by his young friends. June 1843."

In the day of trial and difficulty Mr Carment was ably supported by the elders of the congregation. In other days he delighted to speak of them as "a noble band." Like Issacher they were "men of understanding of the times, who knew what Israel ought to do." They were:—Messrs Andrew Anderson, Comrie; William Comrie, Dunira; Peter Comrie, Ruchillside; Alexander Ferguson, Dalchalla; John Ferguson, Drumchork; Dr Forbes, Comrie; William Graham, Comrie; Peter Kennedy, Comrie; Peter Morrison, Mill of Dundurn; John M'Gregor, Glasnafate; Peter M'Innes of Cowden; Alexander M'Isaac, Tullybannachar; Donald M'Intyre, Comrie; Donald M'Intyre, St. Fillans; and John M'Intyre, Ballindalloch.* In addition to these there were the deacons, three in number—Messrs Duncan Clark, Dunira; Peter M'Farlane (weaver); and John M'Nab, Comrie. The beadle, Mr James Graham, continued his services, as also did Mr Peter Clark, Gaelic precentor, and the English precentor, Mr William Graham, who was the last survivor of these twenty-one, who were all highly esteemed by the congregation.

"Quitting the manse," so very touchingly illustrated in Sir George Harvey's famous picture, "In Memoriam of 1843," was one of the greatest trials experienced in many a country parish. The trial was not so much realized either when walking to Tanfield "amid onlooking thousands," or when the deed of demission was subscribed, by which the ministers surrendered their all, as it was when the quiet country manse was left.

* Shortly after the Disruption Mr Peter M'Owan, Ferness, a worthy Disruption elder in the adjacent parish of Monzievaird, in consequence of there being no Free Church in that parish, was added to their number.

It was the longest day of summer, the 21st of June, when Mr Carment left the manse of Comrie, accompanied by Mrs Carment, who was altogether at one with her husband in his views, and gladly shared his trials. For upwards of four years they occupied a house in Dalginross, where their three eldest children were born. The position which Mr Carment occupied during the controversy we may sum up in the words of a co-presbyter, written at Mr Carment's death:—"In 1841," writes the Rev. Mr Henderson of Crieff, "when the Disruption conflict was at its hottest in the presbytery of Auchterarder, he was enrolled a member of that famous court, as the minister of Comrie. It soon became known in Upper Strathearn that the son followed his father's steps, sharing his strong convictions as to the rights and liberties of the church of Christ, and her subjection to Him as her only Lord, and sharing also his honest and outspoken fashion of saying just what he believed. When the time of trial came he was found faithful, and left the beautifully situated manse of Comrie not without regret, for such men felt all the keenness of the trial, but with the joy of those who have the testimony of a good conscience."

During the six months the congregation worshipped outside, the ordinance of baptism was frequently administered. One of those baptized was Mr Carment's eldest son. The baptism took place on Sabbath 15th October, and the ordinance was administered by his grandfather from Rosskeen, after whom he was named. The appearance and words of the venerable Ross-shire minister on this occasion are still vividly remembered by some of the oldest members of the congregation. In

one of his leading articles Hugh Miller refers to the occasion. "It is" he says, in prefacing his remarks, "an element of strength in our present struggle that many a hereditary cord links it with all that our fathers deemed worth contending for in the past," and gives a notable illustration by stating that the Rev. William Wilson of Perth, one of the founders of the Secession Church, was the grandson of James Guthrie the martyr; "and we find" continues Mr Miller, "the story not without its striking analogies in the immensely more important secession of our own time. 'My son,' said the aged and venerable Mr Carment of Rosskeen, in his address of last winter to the congregation of Mr Guthrie, 'my son is the outed minister of Comrie. On coming south I went to see him, for there was some work waiting for me. He had got an infant son, and the boy had been left unbaptized till the old man, his grandfather, should come and baptize him. At Comrie, just as in the Highlands, the congregation had to meet on the bare hill-side; and when the child was brought up to me, it did forcibly strike me, as it well might, that the circumstances in which we were placed were not new. And so I said to the people before I began, here am I in persecuting times going to baptize my grandson in the open-air, on the bare hill-side, I whose grandfather and grandmother were baptized in the open-air, on the bare hill-side, in the times of the last great persecution. My grandfather, John Carment, was baptized by Mr Welch of Irongray among the hills of Galloway; my grandmother, Jean Anderson, was baptized among the same hills by Mr Renwick.'" *

* *Witness*, 17th May 1844.

Immediately after the Assembly, the sound of axes and hammers was heard all over the land in erecting new places of worship. As in the days of Nehemiah, "the people had a mind to work," and zealously set themselves "to build the street and the wall in troublous times." In Comrie the erection of church, schoolhouse, and manse early engaged the attention of the congregation. Many were the devoted and staunch adherents, who spared neither time, labour, nor means, in order that the "outward business of the house of God" might be forwarded and happily consummated. The building of the church first enlisted the sympathies and efforts of the congregation. It was erected where the congregation had worshipped outside. Though built hurriedly it proved to be a most substantial and comfortable building, and, unlike many churches erected at the time, was built of stone. It was opened on Sabbath, the 12th of November, by the Rev. William Mackenzie of Dunblane, who, as a former minister of the parish, felt specially interested. Including the evening service, the handsome sum of nearly £100 was collected. In after years, when minister of North Leith Free Church, Mr Mackenzie was frequently at Comrie at communion seasons. The last time he was there was in 1865, when with much vigour he preached twice for Mr Carment. He made feeling reference to the time, thirty-six years before, when he was ordained as their minister. He likewise testified to the great principles of the Disruption. Dr Beith, who was one of his nearest neighbours, says of Mr Mackenzie, whose death a few years ago was much lamented:—"Mr William Mackenzie was the leader of the presbytery of Auchterarder in 'the great Auchterarder case.' It was he who made the motion the

following out of which led to the consummation which shook the kingdom as well as the church to the centre. Mr Mackenzie entertained high views of the solemn character of the events through which we were passing. His study of the book of prophecy throughout led to this. If his expositions were at the time believed to be extreme and unique, events, his friends may think, have greatly justified them. In any case they led to an intensity both of resolution and action all his own. Throughout life he proved both an able and persistent friend of truth in our land and elsewhere."

In November 1843 the Rev. Robert Macdonald of Blairgowrie (now Dr Macdonald of North Leith), in the course of his highly successful labours in the cause of education, visited Comrie. His appeal to the congregation which he addressed on the occasion met with a ready and hearty response. In three years, by aid from the general fund of the church, local subscriptions, and unsolicited and much appreciated assistance from the late Mr Donald M'Laren, banker, Callander, the congregation had a most comfortable and commodious school-house built.

The next great scheme of church organization which engaged the sympathies of the people was the Manse Building Fund. In 1845 the congregation had the privilege of hearing its well-known and eloquent advocate, the Rev. Dr Guthrie, when engaged in his mission of raising a common fund whereby all country ministers might occupy a country manse.

Of Mr Guthrie's visit to Comrie, in circumstances

so different from those in which he preached in the parish church in August 1842, Mr Carment records in his journal: "27th November 1845, Mr Guthrie preached here this forenoon a very excellent sermon from Exodus xvii. 11, and then gave a short address relative to the Manse scheme." The *Witness* gives the following fuller report:—"On Thursday, Mr Guthrie, accompanied by Alexander Campbell, Esq. of Monzie, visited the parish of Comrie, and although the people in the village only knew in the morning that he intended honouring them with a visit, yet so great was their enthusiasm to hear Mr Guthrie, that by twelve o'clock a numerous and respectable audience had assembled in the church, to hear from his own lips an account of his great and philanthropic scheme and his progress therein. At the close of the meeting the handsome sum of £110 was subscribed, and considerably more is expected in the ensuing week. Not only has Comrie done handsomely to the Manse scheme, but to all the other schemes of the church have the people of this parish nobly done their duty. It would greatly increase the efficiency of the Free Church if all our congregations would copy their example, and give to our cause as the Lord has prospered them."

It is an old story now. By far the greater number who acted so valiantly in the stirring times of 1843 have passed away. Instead of the fathers are the children. Another generation has risen up, to whom it is given to cherish the traditions of that memorable time, to uphold with all fidelity and to retain with all sacredness the truth which the Disruption fathers ever sought to conserve and defend. It will indeed prove,

we believe, an evil day should there ever arise "a generation who know not Joseph"—who fail in recognizing the great motive power which influenced the protesters of 1843 to leave all, and in many cases to go not knowing whither they went. "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old!"

The Twenty-Eight Years' Persecution.

A wailing voice o'er Scotland's plains,
Through Scotland's glens is poured;
Unsheathed hath been by ruthless hands
Fierce persecution's sword.

With the murmuring stream it mingles,
With the breeze upon the hill,
Oh, many a soul to its inmost depths
That mournful voice doth thrill!

From their quiet homes, their weeping flocks,
Forced are those men of God;
Who the way to glory purely taught,
Tracing themselves the road.

From the lone, dismal ocean rock
The prisoners' sighs ascend;
With the sea-bird's cry, the billows' roar,
Their prayers and praises blend.

"With hope deferred our fainting hearts
Are sick; how long, O Lord,
Dost thou not judge and avenge thy saints
True to thy promised Word?"

Scaffold and heathery moor are dyed
With Scotland's noblest blood;
Thine sainted Guthrie—thine Argyle,
Brave Hackston—Renwick good.

Thine godly Priesthill—Paton thine,
Dauntless Cameron—Nisbet true,
And Cargill bold—home to the mark
Whose well-fledged arrows flew.

Why yielded thus these men renowned
Their bodies to the sword?
'Twas for Emmanuel's kingly rights,
Zion's anointed Lord.

For this these Christian patriots died,
These matchless men of old;
By sire to son still let their deeds
With kindling voice be told.

Cherish their glorious memory,
Be each name a household word,
Of those martyred saints who to the death
Were faithful to their Lord.

Comrie, 29th September 1843.

CHAPTER IV.

THE WORK OF THE MINISTRY.

"I would express him simple, grave, sincere,
In doctrine incorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture, much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look
And tender in address, as well becomes
A messenger of grace to guilty men."

From the first day of his ministry in Comrie, Mr Carment devoted his whole energies towards the active prosecution of the various duties devolving upon him. As a preacher he early recognized the place which the truths of inspired revelation should have in his public ministrations. He possessed a clear apprehension of their unspeakable importance, and earnestly sought to unfold them in all their aspects before his hearers. Throughout his ministry he retained the ancient and excellent custom of lecturing on the various books of the Old and New Testaments. These lectures, though delivered in a quaint, homely manner, were the result of much meditation and study. The Word was read in course, expounded, illustrated, and applied in a way well fitted to prove instructive, consoling, and edifying.

Mr Carment on his ordination as a minister of the Gospel received many congratulations. The following

letter is from the late Rev. John M'Kail, one of his college friends. For some time he was assistant to Mr Lewis, Dundee, and was succeeded by another of Mr Carment's intimate friends, the late Rev. George Ogilvie of Maryculter. Mr M'Kail writes:—

"I am glad to think that you find yourself so comfortable in your new situation. I imagine I can conceive something of the beauty and sublimity of the place, from having its locality pointed out to me from Crieff. I should fancy it very much like one grand amphitheatre—just a valley and a village that had fallen from the clouds within a bold circle of volcanic-looking, everlasting hills. I have a tolerably distinct impression yet of the feeling with which I viewed them. There was, so to speak, a hauteur about them—a sort of inborn consciousness of majesty, from which, as a matter of course, they assumed their right and power to fix and fascinate and overcome whoever should approach their presence. It was a calm, sweet evening; all was still; but the silence of these hills effectually announced their motto—'We bide our time.' Outwardly, therefore, your situation is in many respects desirable; and it is pleasing to think that such you find it. But outward things are secondary elements of a godly minister's comfort. Let me know some things of the higher elements you have found, for by this time you will be beginning to learn something definite as to the religious condition of your parish. One immense advantage you possess, in having been preceded by a vigorous and devoted man. I have heard much of his exemplary diligence as a parochial minister—much of his faithfulness and his fortitude as

a man who shunned not to declare all the counsel of God, testifying to every man repentance towards God, and faith towards the Lord Jesus Christ. The parish was favoured for a considerable period with his ministrations. Fruit must have appeared; religion must have been in a prospering way. Tell me what you have found. Let me hear from you soon. . . . . Ever yours affectionately, "JOHN M'KAIL."

After the Disruption, Mr Carment, in common with ministers of that time, not only had much local work laid upon him, but, owing to the vacancies in congregations, had additional, but pleasant labour to perform. In the autumn of 1843 the congregations at Dunning, Muthill, and Auchterarder received ministers, the first in each instance of a succession of much honoured pastors. Special interest belonged to the ordination at Auchterarder, where, after ten years' patient waiting, the congregation obtained as their minister the Rev. Mr Smeaton of Falkland. Great regret was felt both by his congregation and by his brother ministers in the presbytery when Mr Smeaton was translated in 1853 to the College in Aberdeen. The Rev. Mr Stewart of Aberdalgie (son of a well-known Perthshire minister in his day—Dr Stewart of Moulin) was inducted at Dunning, where his much appreciated services were only continued for a few years. Mr Stewart accepted a call to Scone, where he died some years ago. Mr Douglas was ordained at Muthill. Their parishes being contiguous, he and Mr Carment cordially co-operated in many ways, and a strong attachment subsisted between them, terminated only by Mr Douglas' death in 1874. The following

year another minister, Mr Gun of Keiss, with whom Mr Carment had much pleasant intercourse, was inducted at Madderty. He still survives, after a ministry of upwards of half a century.

When Mr Carment came to Comrie, the services on Sabbath consisted of a double service in English,—a lecture and a sermon,—followed immediately afterwards by the Gaelic service. The Sabbath school and the weekly prayer meeting on the Wednesday evening likewise occupied his earnest attention. He frequently varied the service by calling upon the elders to engage in prayer. At the time of his death he had nearly completed lecturing through the Epistle to the Hebrews. The words from which he addressed his hearers for the last time were those in the 12th chapter, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses," &c. For many years he presided at the Sabbath school, and held a class for young men, to which many look back with feelings of gratitude. At one time he conducted two large Bible classes for young men and young women. He ever took a practical interest in the prosperity of the Sabbath school and the welfare of the young people of the congregation. Every fourth Sabbath, after preaching at Comrie, he preached also at St. Fillans, where for a number of years after the Disruption worship in both English and Gaelic was conducted in a dwelling-house. In the year 1856 a very neat church was built, the gift of one of the elders, Mr Drummond of Drumearn.

Mr Carment's appearance in the pulpit gave one the impression that he was there with a sense of great solemnity over his spirit. In prayer this was specially observed, when, with hands clasped, and in accents

most reverent, he endeavoured to guide his people in this part of the worship. The tone of his voice when he uttered some of his favourite expressions, we doubt not, still lingers in the memories of his hearers—such as, when adopting the words of Jacob at Peniel, "Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me"; Joshua's resolve, "But as for me and my house, we will serve the Lord"; Paul's belief in the resurrection, "I know whom I have believed, and am persuaded he is able to keep that which I have committed to him against that day."

Like other ministers, he had his favourite Psalms. Often the service would be commenced by his giving out, in a firm, clear voice, the words:

"Thy mercy, Lord, is in the heav'ns;
Thy truth doth reach the clouds:
Thy justice is like mountains great;
Thy judgments deep as floods."

This and the succeeding verses were invariably sung to New London, one of the finest and most expressive of our Psalm tunes. Frequently he would select the words:

"O greatly blessed the people are
The joyful sound who know;
In brightness of thy face, O Lord,
They ever on shall go."

Or,

"Praise God, for he is good: for still
His mercies lasting be.
Let God's redeem'd say so, whom he
From th' en'my's hand did free;
And gather'd them out of the lands,
From north, south, east, and west.
They stray'd in desert's pathless way,
No city found to rest."

Among other favourite psalms were the 34th, 40th, 45th, 63d, 65th, 80th, 122d, 126th, and 132d. Of the para-

phrases more frequently selected were the 26th, 46th, 48th, 64th, and 66th. We well recall to memory with what spirit and expression he used to read the lines:

"Let troubles rise, and terrors frown,
And days of darkness fall;
Through him all dangers we'll defy,
And more than conquer all.
Nor death nor life, nor earth nor hell,
Nor time's destroying sway,
Can e'er efface us from his heart,
Or make his love decay.

"Each future period that will bless
As it has bless'd the past;
He lov'd us from the first of time,
He loves us to the last."

After administering the ordinance of baptism, his prayer was usually couched in the following words, familiar to the congregation:—"Ratify thou in heaven what has now been done on earth in thy name and according to thy appointment. May this little one be 'among the living in Jerusalem,' and after serving thee in the church below, and when thy purposes with him are ended, may he serve thee in the temple above."

While believing that all scripture is given for instruction, there were some characters and narratives for which he had a special love. Moses in the Old Testament, and Paul in the New, he greatly admired on account of the magnanimity of their characters. Of the incidents recorded in the Gospels, those of the Syrophenician woman; Christ revealing himself to the disciples on their way to Emmaus; and the tender sympathy displayed by the Man of Sorrows to the widow of Nain, were among his favourite themes.

As a specimen of his extempore lectures on the

Psalms (extempore in so far as they were not written, though previously always carefully thought out), we give the following notes taken down at the time by one of his hearers:—

Psalm xlii. 7.—Referring to the troubles experienced by David, he remarked, "Wave upon wave, sorrow upon sorrow, like a ship in a storm struck by a succession of heavy seas, till it is ready to founder! 'All thy waves and thy billows are gone over me'; but there was never any of the vessels composing the fleet which the Captain of salvation is guiding to glory that was wrecked. They have often been in great distress, but never any of them foundered, and never will. Christ himself is in the vessel, and they cannot perish while he is with them. The disciples on the lake of Galilee were terrified, but how *could* the boat sink in which Jesus sailed. He is Captain, and he will steer it safe to the other side. It will be with them as it was with Paul and his companions: 'And so it came to pass, that they escaped all safe to land,' some in one way, some in another. 'So he bringeth them unto their desired haven.'"

Psalm xliv. 24.—"'Wherefore hidest thou thy face.' Might it not seem to our persecuted Covenanting ancestors, when they were hunted like deer upon the mountains, imprisoned in Greyfriars Churchyard—penned like sheep for the slaughter—might it not seem to them that God was hiding his face? Five years passed, other five, and five more, and still no deliverance; but when the proper time came God did appear for their deliverance."

Psalm lxxii. 17.—"Great conquerors have made mighty conquests, but their kingdom and power soon crumbled into dust. It is related of Saladin, a great monarch in the East, that he gave orders that after his death his winding-sheet should be carried through the camp, and proclamation made, 'This is all that remains of the mighty Saladin.' Ah! but his enemies can never say that of Jesus, 'This is all that remains of the mighty Jesus.' No; it is his enemies that shall perish, while 'his name shall endure for ever.'"

Psalm lxxi. 9.—"In the time of old age David had special need, and he prayed that God would not forsake him then. We need to reflect that if spared, old age and decay will come upon us. There is something affecting in the thought. We see the young man able to breast the mountain and the flood, rejoicing in his health and strength; but the step will begin to get slow, the eye dim, the grinders cease because they are few; the daughters of music shall be brought low, the grasshopper shall be a burden, desire shall fail. How necessary is it to have something that will stand you then in good stead."

Psalm cxlv. 5.—"God's greatness is displayed in the universe—in the world. The very works themselves praise him in their own way. The whispering breezes, the winter's winds, the sweet dew of summer, the waving forests, the storm of hailstones, the sounding cataract, the flowing brook, the sweet song of our own thrush and blackbird, as well as the roar of the lion."

Psalm cxlv. 10.—"Among God's people there is often

a sinful reticence. It may be partly constitutional, but often arises from a low state of grace in the heart. With some all their talk is about politics, others talk about the crops, or the passing events of the day. God's people should no doubt speak to each other more than they do—'Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.'"

In his sermons, Mr Carment delighted to dwell on the cardinal and outstanding truths of Christianity. While not by any means exclusively doctrinal, his preaching was so in a great measure, as he was of opinion that a very close relation existed between doctrine and practice. He chose "acceptable words" in discoursing on the theme of redemption, and ever desired to bring out of the treasure-house "things new and old." The preaching of "the Saviour who is Christ the Lord" was ever the pivot on which all his efforts turned. His great aim was to point his hearers to "the man Christ Jesus" in his two-fold relation to the human race, showing how in his Divine nature he possessed all the resources of Divinity, and in his human nature was qualified to become "a brother born for adversity." In a word, it may be affirmed that, like the Apostle of the Gentiles, he was "determined to know nothing save Jesus Christ, and him crucified."

At the same time, he willingly and gladly accepted what help science, in its legitimate and healthy sphere, brought to bear on the evolution of events occurring in

the world around him; but he ever maintained an attitude of uncompromising hostility towards any "philosophy of science falsely so-called." The works of Nature, also, were frequently made use of by him in illustrating some of the operations and effects in the spiritual world. For instance, on one occasion he said: "There are striking analogies between the appearances of nature and the operations of grace. Nature has its dreary winters as well as its exultant summers; its decays as well as its revivals; its night as well as its day; its raging tempests as well as its soft vernal breezes; its seasons of scarcity and its years of plenty. So has the believing soul. Sometimes it is rejoicing beneath the bright warm beams of the Sun of Righteousness, streaming direct from its meridian altitude; at other times, that Sun barely appears above the horizon, casting on the soul oblique and feeble rays, not sufficient to melt the frost which binds it. But as in nature it is the altered position of the earth, not of the sun, which causes the obliquity and feebleness of the solar rays, even so it is spiritually. The fault lies not in the Sun, but in the soul, which has turned itself away from that glorious orb, which still maintains its central position in the heavens, and pours forth its rays with undiminished warmth and lustre. Too often the believer, instead of laying himself fully open to the blessed beams of this spotless Sun, instead of looking direct to Christ, has his gaze fixed upon and fascinated by the delusive charms of this present evil world, whilst he contents himself, so to speak, with an occasional side-glance at his Saviour, not sufficient to overcome those powerful and pernicious influences that are warring against his soul. Again, as during

the chilly winter the vegetative powers of plants and trees lie dormant,—existing but not acting, or faintly acting,—so it is often in regard to the soul,—grace exists, but it is not in lively exercise. The garden is still stocked with plants of Paradise, but they do not bloom; the spices no longer flow out, no longer scent the breeze with heavenly fragrance. What need, then, has the believer to adopt the language of the spouse, and to say, 'Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out.'"

From his sermon book, which he kept with the utmost care and method, we extract a few of his favourite texts:—"Yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." "And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me. And God granted him that which he requested." "Rejoice not against me, O mine enemy; when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me." "That ye be not slothful, but followers of them who through faith and patience inherit the promises." "And of Naphtali he said, O Naphtali, satisfied with favour and full with the blessing of the Lord." "Gad, a troop shall overcome him, but he shall overcome at the last." "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, Come, and

let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." We add the following short but striking and suggestive ones:— "Immortality," "The glorious gospel of Christ," "The common salvation," "A just God and a Saviour," "And the disciples were called Christians first at Antioch," "Have faith in God," "But the people that do know their God shall be strong and do exploits," "Thy land, O Emmanuel," "Looking unto Jesus."

During the course of his ministry, Mr Carment received many pleasing tokens that his labours were accompanied with the Divine blessing. We give the testimony of two of his hearers in the following interesting letters. The first one is from Mr Finlay Carmichael, a young man, who writes from across the border in 1843:—"I am truly happy to have it in my power to send you a few shillings (the first that I have earned) towards the building of the Free Church in Comrie. That many may be freed from the chains of sin within its walls, through your instrumentality, is the earnest desire of one who has received early, and he trusts lasting, benefits under your ministrations." The other is from a shepherd, who in 1856 writes from the island of Luing in Argyleshire—"I have often thought of writing a few lines to you since I left Comrie, but as

often failed; now, it is from distant Luing I write you. I never felt so satisfied under any minister since I left your ministry. Do let me know of your health and welfare, and of your dear family's, as it will be very gratifying to me indeed. Do counsel and exhort me, and speak very plainly to me, as usual, as I do need it much. Shall I ever hear you faithfully preach again? God only knows! How glad was I when privileged to hear you preach in Muthill. As to my family, there were seven boys and one girl—two of the boys are not, the rest are at home.

I earnestly wish an interest in your prayers, as I am often cast down and discouraged for many reasons. That your hands may be strengthened and held up by the mighty God of Jacob, and kept faithful unto death, is the prayer of yours respectfully, and very humble servant, "H. C."

It has been already mentioned that, previous to the Disruption, deputations were appointed to many parts of the country. In the following spring, deputations were sent to some of the largest towns in England for the purpose of enlisting the sympathies of those who were friendly to the Free Church. Mr Carment formed one of a deputation to London in February 1844, and took part in several meetings, besides preaching in various places of worship. In a letter to his father, dated March 5th, 1844, he writes:—"You will have seen some account of the proceedings of the deputation here in the *Witness*. On Friday evening we held a meeting in Albion Street Chapel. Dr Forbes, with Messrs Wallace and Main, together with myself, spoke. Patrick Stewart, M.P., also spoke. I brought forward

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a number of facts, which appeared to tell well, such as the anecdote of Mr Aird preaching to the people on the snow. I dined on that day at Mr Nisbet's, the bookseller, along with Mr Wallace and Dr Forbes. On Sabbath I preached in the morning in Providence Chapel, Shoreditch, a Baptist Church. In the afternoon I preached in *Gaelic* in the Scotch Church, London Wall; and in the evening for my friend James Ferguson.* On Monday morning a public breakfast was given to the deputation. A considerable number of ladies and gentlemen were present, but, if the morning had not been excessively wet, many more would have attended. Besides several of the deputation, the following dissenting ministers spoke:—Dr Leifchild, Independent; Dr Cox, Baptist; Dr Campbell, of the Tabernacle; Mr Sherman, Rowland Hill's successor; Mr Latrobe, Moravian; Mr M'Lean, Wesleyan, &c. There are to be a number of meetings held this week, at three of which I am to speak. I have been seeing a number of interesting places—Greenwich Hospital, which is a most magnificent building; the National Gallery, Westminster Abbey, the East and West India Docks. I am thinking of going to-night to the House of Commons. I have not yet heard the amount of collections made last Sabbath. The Church of England are almost all unfavourable to our cause. There is to be a great meeting in Exeter Hall on Monday, at which Dr Candlish and others are expected to speak."

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* Mr Ferguson, the first minister ordained in London after the Disruption. Previously he did good work in the parish of Keith, in Strathbogie. Mr Ferguson, when assistant at Crieff, wrote the Statistical Account of that parish. Till his death, which happened many years ago, he was a highly successful minister in the metropolis.

Lincoln Christian College

In 1846, Mr Carment was appointed to labour for a few weeks in Islay. We can, however, find no memoranda regarding his work there. He was accompanied by Mrs Carment and his two boys. His head-quarters were at Port Ellen, and the house, in which they resided for three weeks, was situated close to the Atlantic Ocean. During their stay in the island, they received great kindness from the people.

In 1847, he was again asked by the Home Mission Committee to labour in Ayrshire for a few weeks. The following report we found among his papers: in it he says:—

I reached Dalry (the scene of labour allotted me by the Home Mission Committee) on Saturday the 26th June, and next day officiated forenoon and evening in the Free Church there. On Monday evening, I held a meeting in the open air at a place called Burnside, distant a mile or two from Dalry, and exclusively inhabited by miners. On Tuesday evening, a meeting, likewise in the open air, was held at a place called the Den, about three miles from Dalry. The attendance (all things considered) was good. Wednesday being the Sacramental Fast-day at Dalry, I preached half the day in the Free Church. On Thursday, having previously, in conjunction with the schoolmaster, called on the people in order to secure their attendance, a meeting was held at the iron work. The attendance was considered good. On Sabbath I preached all day at Kilmarnock. Monday, 5th July, I preached a Gaelic sermon in the church to the Highlanders, a considerable number of whom attended. Tuesday 6th, preached again at Burnside, and called on a considerable number

of the people, and distributed tracts. Wednesday, preached at the Den, and called on the people. Thursday, again preached at the iron work. Sabbath, preached during the day at Ardrossan, and at Saltcoats in the evening. On Monday, proceeded to Kilwinning, and in the evening addressed a meeting at the iron work there. On Tuesday, walked to Irvine, to attend meeting of presbytery, and in the evening preached at Kilwinning on the village green to a considerable audience. Wednesday, a second Gaelic sermon to the Highlanders in Dalry. Thursday, preached at Kilbirnie iron works.

"In and around Dalry," Mr Carment says, in concluding his report, "there is a thick population, composed in great measure, not of native inhabitants, but of strangers—English, Highlanders, and Irish—attracted to the place by the abundance of employment and high wages. It was towards this new population that my attention was chiefly directed, but few of them, probably not one-fifth, are in communion with any church or attend any place of worship. I called at many of their houses, and was almost uniformly received with civility, and sometimes with kindness and cordiality. A school has been established in the vicinity of the iron work, taught by a very respectable and intelligent man—a member of the Free Church. I examined the school, and was well pleased. The necessity—if it be a necessity—of keeping the furnaces going on the Sabbath is certainly unfortunate, and, I fear, attended with pernicious effects. Upon the whole, the state of this class of the people must be regarded in a religious point of view as extremely deplorable, and loudly demanding the aid and interference of the church of

Christ to attempt at least (and why might not the attempt be successful, if conducted in a right spirit) to rescue them out of that state of guilt and degradation in which almost unpitied and uncared-for they have lain so long.

"In order to produce much impression on these poor outcasts, we must not confine ourselves to a flying visit from a deputation, but must endeavour to make a continued effort by the instrumentality, say, of a suitably qualified catechist or student—in the dearth of licentiates—who, by constant and kindly intercourse, might gradually gain upon and win them."

We now proceed to give some account of the manner in which a sacramental season was observed by Mr Carment and his congregation many years ago. The half-yearly Fast-day has returned, and as all unnecessary labour is suspended, the day presents very much the appearance of a Sabbath. The congregation is large and attentive. The service is begun by one of the assisting ministers giving out to be sung one of the penitential psalms, as being specially suited to the day. The sermons also are of the same description. The writer always associates the Fast-day with the singing of the 32d, the 51st, and the 130th psalms. He seems yet to hear the congregation singing to the plaintive notes of Coleshill the familiar words of the 51st psalm—

> "After thy loving-kindness, Lord,
> Have mercy upon me:
> For thy compassions great, blot out
> All mine iniquity," &c.

After the sermon, while a psalm is being sung, a second minister enters the pulpit and preaches to the people.

In the evening another sermon is preached, and the congregation, instead of wishing the Fast-day services to be as brief as possible, show by their attendance that they desire their continuance. On the Saturday services are again conducted, both in English and in Gaelic. But the following day is "the great day of the feast." It is the Sabbath of the summer sacrament. The morning is beautiful and bright and warm, allowing many of the aged and infirm to make a special effort to join their fellow-worshippers either in the church or on the grassy sward outside, where the Gaelic action sermon is preached. The landscape seems to be in harmony with the feelings of the worshippers. The valley beginning to be clothed with the golden sheaves of autumn, the surrounding mountains, and the murmur of the river, are calculated to awaken within the heart of the devout worshipper a sense of the greatness of the Creator, as well as of the beneficence of the Saviour of mankind. The beholder viewing such might well adopt the words of inspiration: "Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

By eleven o'clock a large congregation has assembled. Besides those from the village and vicinity, many have come long distances. A considerable number have travelled on foot, while others have been conveyed in gigs and carts from distant farms and pendicles. Some have come from the shores of Loch Earn and from St. Fillans, many from the romantic Glen Lednock, a

large number from the sequestered district of Blairinroar, and from the classic sides of Glenartney.

The service is very frequently begun by Mr Carment giving out to be sung the words—

> "Thou fairer art than sons of men :
> Into thy lips is store
> Of grace infused : God therefore thee
> Hath blessed for evermore," &c.

Or,

> "God's mercies I will ever sing ;
> And with my mouth I shall
> Thy faithfulness make to be known
> To generations all," &c.

Usually he took as the subject of his action sermon texts specially bearing on the priesthood and substitutionary work of Jesus Christ. One or two examples may suffice. "Look unto me, and be ye saved, all the ends of the earth ; for I am God, and there is none else." "But now, once in the end of the world, hath he appeared to put away sin, by the sacrifice of himself." "O fools, and slow of heart to believe all that the prophets have spoken ; ought not Christ to have suffered these things, and to enter into his glory." "And I, if I be lifted up from the earth, will draw all men unto me." "Our Saviour Jesus Christ, who gave himself for us." "What mean ye by this service." "The Lord is risen indeed." We regret we have no notes of his addresses at a communion table. There he presided with great solemnity. With much unction he served the tables, presenting some of the most precious truths of inspiration, at a time when—to use one of his favourite expressions—"a table had been spread once more in the house of their pilgrimage." The following may have been an outline of a table service:—"'This do in remembrance of

me.' In remembrance of Jesus Christ; in remembrance of his sovereign love; in remembrance of what he did prior to the incarnation, in preparing for the full accomplishment and manifestation of the work of redemption; remembering the years of the right hand of the Most High; remembering his wonders of old; in remembrance of the incarnation of Jesus, God manifest in the flesh; in remembrance of his holy life, whereby he magnified the law and made it honourable; in remembrance of his sufferings and death; in remembrance of his resurrection, victory, exaltation. 'The righteous shall be in everlasting remembrance.'" Before dispensing the elements, he would frequently conclude his address with these words from the Song of Solomon, "Eat, O friends; drink, yea, drink abundantly, O beloved." At the close of the address after the table service, with great fervour, he would conclude by saying, "'Forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's.' I add no more. Rise from the table of the Lord with his praises upon your lips." The service was frequently concluded by the singing of the well-known lines in the 103d Psalm, to the plaintive strains of Kilmarnock:—

"Such pity as a father hath
Unto his children dear;
Like pity shews the Lord to such
As worship him in fear.
For he remembers we are dust,
And he our frame well knows.
Frail man, his days are like the grass,
As flow'r in field he grows:

"For over it the wind doth pass,
And it away is gone;
And of the place where once it was
It shall no more be known.
But unto them that do him fear
God's mercy never ends;
And to their children's children still
His righteousness extends."

The congregation wait upon the various services with the greatest attention. In the afternoon, while a Gaelic service is being held in the Church, an English sermon is preached in the tent. In a short time afterwards, the ringing of the Church bell announces "the evening sermon." The services of the day are concluded about six or seven o'clock. Latterly the services were somewhat shortened. On Monday forenoon there is again a large congregation, when a minister from a distance preaches.

In country districts sacramental seasons are occasions of much friendly intercourse between the minister of the congregation and those who come to assist him. The writer well remembers how some Bible topic was frequently the theme of reverent and profitable discussion on the evening of the Sabbath or the Fast-day. These much-prized meetings at sacramental times were brought to a close on Monday afternoon. After dinner, Mr Carment, with all assembled in the manse, used to sing, as a fitting termination to the services which had been engaged in, the familiar words, to St. Paul's:—

"Pray that Jerusalem may have
Peace and felicity,
Let them that love thee and thy peace
Have still prosperity," &c.,

followed by prayer by one of the assisting ministers.

"It was a north-country custom," he used to say, and reminded him of times long past in the manse of Rosskeen. The remembrance of a sacramental Sabbath at Comrie in those days must still remain as a vivid impression on the minds of many. The homely aspect of the country congregation; the appearance of "old disciples," including the aged and well-known elder who used to sit on the pulpit stairs, and who, notwithstanding the weight of more than fourscore years, with great frailty helps to bear "the vessels of the sanctuary"; the close attention and reverence which characterize the audience; the singing of the first psalm; the opening up of the text; the fencing and serving the tables; the "quaint and venerable" practice of "reading the line"; the ancient and almost universal custom of singing at the termination of each table service verses from the 103d psalm; the picturesque open-air preaching at the tent; the dispersing of the congregation after the evening sermon, when the summer sun, before setting behind the horizon, streams in upon the familiar faces of the worshippers—all is indelibly imprinted upon the writer's memory.

Of the services of a communion season forty years ago, engaged in by a congregation only represented now in a great measure by their descendants, we give the following entries from Mr Carment's journal. The Fast-day then was on Wednesday, and there was frequently a service on the Friday evening:—"1845, July 30th. Fast-day here. Mr M'Dougall (of Argyle Gaelic Church, Glasgow) and Mr M'Lagan (of Kinfauns)*

* Mr M'Lagan next year was appointed Professor in the Free Church College, Aberdeen. He was well known throughout the Church as one of her most able and learned divines.

preached within: Mr M'Dougall on Zach. xii. 10, and Mr M'Lagan on 1st Timothy i. 1—'The Lord Jesus Christ, our hope.' Mr M'Dougall preached also Gaelic in the tent. Mr M'Lagan continued his subject in the church at night. August 1. Rev. Finlay M'Pherson (of Kilbrandon) preached in the evening. August 2. Mr Gun (of Madderty) preached within, and Mr Grant (of Perth) without. August 3. Mr M'Pherson preached the Gaelic action sermon, Mr Grant the English evening sermon. Aug. 4. Mr M'Pherson and Mr Milne (of Perth) preached in English; Mr Grant and Mr M'Pherson in Gaelic."

The following extract of a letter from the Rev. Mr Milne of Perth may appropriately be given here. Although Comrie is not mentioned, we believe it to be an account of his experience when driving from Greenloaning to Comrie to preach on a Fast-day. The description of the "Highland glen" exactly corresponds with the "Langside," and the driver referred to, who has given the writer many interesting reminiscences of these times, when he for a number of years drove Mr Carment's gig, has a distinct remembrance of the occasion*:—

"Every day and every thing is good if we take it and use it aright. On Wednesday I actually enjoyed it. The mists hanging like soft down upon the mountains; hundreds of white hoary streamlets rushing down the hill-sides; the little burnies crossing the road and glistering out of sight like little serpents winding

* As an instance of the long distances some of the ministers required to drive who used to officiate at sacramental occasions, we may mention that a worthy Highland minister, the late Rev. Alexander M'Kinnon, of Strathfillan, when he came to Comrie, drove a distance of nearly forty miles.

away; and then a sheep breaking away from a drove, and thinking it needful to run before the gig, till, being fairly wearied, it jumped aside, and as we passed turned up a look of expressive intelligence as much as to say, 'Haven't I done a clever thing?' And the curlew, and the hawk, and the pee-weet playing its little maternal tricks to draw us away from its nest; then a word or two with driver, and getting him to sing a psalm; and thoughts now and then of better things;—altogether, one may be worse off than in an open gig on a cold, down-pouring morning, going through a Highland glen."*

Among the number of the Gaelic assistants in those early days we have much pleasure in mentioning the Rev. John Logan. Shortly after Mr Carment came to Comrie, Mr Logan was appointed his assistant, and preached in the Chapel of Ease at Dundurn, and at the same time was elected an elder in the Parish Church. He was preceded by two well-known able ministers—the Rev. Donald Mackenzie, Ardeonaig, and the Rev. Samuel Grant of Ardoch, who also frequently assisted Mr Carment. Like them, Mr Logan was specially at home when he preached in the Gaelic language. This popular and worthy Disruption minister was ordained at Lawers on Loch Tay in March 1843, where his labours are still affectionately remembered. In 1854 he was translated to the Gaelic Church, Dundee, where his services were greatly prized. While there, he occasionally preached at Comrie, and in 1866, when minister at Duthill, the writer has a vivid

* Life of Mr Milne, by Horatius Bonar, D.D., page 127.

remembrance of his fervid discourses at the summer sacrament. He was the minister afterwards of Macdonald Free Church, Glasgow, where he closed his laborious and useful ministry among his native countrymen. Later on, one of Mr Carment's Gaelic assistants at the communion was the Rev. Alexander Munro, a native of the parish of Rosskeen, and minister of the Gaelic Church at Campbeltown. This truly esteemed minister (who for some years acted as secretary to the Highland committee of the Free Church) was afterwards translated to Glasgow, where, after a brief ministry, his career was cut short in 1869. Mr Munro's services at Comrie, both in English and in Gaelic, proved very acceptable. In the following letter to Mr Carment, Mr Munro refers to one of his visits to Comrie. Writing on the 23d December 1861, he says:—"I hope the cause of Christ continues to prosper among you. I liked your people very much. I enjoyed preaching to them—they were intelligent and attentive. What a heavy loss church and state have sustained during the last few days.* The death of Principal Cunningham is indeed a heavy loss to our Church. May the Lord in great mercy raise up the children instead of the fathers. He can do it. We have lost many a brave veteran from among our ranks during the last fifteen years. I preached a funeral sermon yesterday for Dr Cunningham, from Hebrews iii. 7, 8.

"Remember me kindly to Mrs Carment and the dear children. God bless you all, and I remain, my dear sir, yours sincerely and affectionately, ALEX. MUNRO."

* Mr Munro here refers to the death of H.R.H. The Prince Consort, who died on the 14th December 1861, and to the death of Principal Cunningham, who died the following day.

From an interesting description of a sacrament season given by the Rev. Andrew Mushet, minister of Comrie from 1723 to 1731, it appears that there was not a very great difference in the manner of observing the sacrament in 1845 and in 1728, with this exception, that then the Gaelic language was more in use. Mr Mushet writes to Mrs Colin Campbell of Aberuchill :—"Comry Manse, July 9th, 1728. As I formerly wrote to you, lady, that the solemn ordinance of the Lord's Supper was to be dispensed here, soe now I take this opportunity of acquainting you the same was celebrated upon the third Sabbath of June last. The Lord favoured us (blessed be his name) with fair and seasonable weather. We had near eleven tables in Irish (Gaelic). Each table contained fourty-eight persons or thereabout, and we only had two tables, and some few persons at the third, in English. The people as to outward appearance behaved extraordinarily weel, so that there was no disturbance or disorder, notwithstanding of both the languages. I had the assistance of ten ministers from the beginning to the end of the week."

From what has been already stated, it may be easily imagined that Mr Carment possessed a spirit full of warm appreciation for the testimony of the early martyrs and confessors, not only in Scotland, but throughout Christendom. "There are no portions of the history of our race," he once remarked, "more interesting than those which record the struggles and triumphs of the truth in the persons of its faithful witnesses. How many a solemn, glorious scene has passed before the rapt eye of men and angels when the witnesses for the truth, brought before kings and rulers,

have nobly vindicated the great cause attacked in their persons, and, being trampled on, have triumphed. What intense anxiety has filled the breast of sympathizing spectators—what unwonted emotions swelled the heart as they watched each successive step, each changing phase of the trial; and how has that full heart discharged itself in a flood of exulting tears as the confessors and martyrs of Jesus, unshaken by the prospect of torture and bonds and death, have held fast the beginning of their confidence unto the end, not accepting deliverance that they might obtain a better resurrection! Stephen before the Jewish Council; Paul before Festus; the aged Polycarp before the proconsul of Smyrna; the Bohemian martyrs before the Council of Constance; the Monk of Wittemberg before the assembled princes of Germany; these and ten thousand other glorious examples of devoted adherence under the most trying circumstances to the Word of God and the testimony of Jesus have the annals of the church transmitted to us." Regarding the history of the church at the Reformation he was equally at home. He delivered several lectures on church history to his people. They included a series specially bearing on the Reformation in Scotland, England, France, Germany, and Switzerland. They were full expositions of the principles of the reformers, and embraced sketches of Luther, Calvin, Knox, Cranmer, and other prominent reformers. On the 15th of December 1860, in common with the ministers of the church, he held a meeting to commemorate the tercentenary of the Reformation in Scotland. After depicting the condition of our country prior to the Reformation, he spoke of the transcendent place which

our great reformer John Knox occupied, as the main instrument raised up at that time to accomplish that great event. We record only the closing sentence with reference to Knox:—"More than most to whom the epithet has been applied does our reformer deserve to be called a great man. Our country owes to him, under God, a debt of the deepest gratitude; and ill will it be with us when his memory ceases to be regarded with that affectionate veneration to which it is so justly entitled." We may state here that Mr Carment always held fast the opinion that the principles of the Free Church were the same as those promulgated by the reformers. At the last ordination of office-bearers, not very long before his death, he endeavoured to prove the identity of the principles of 1560 and 1688 with those of 1843. At the close of the ordination charge, after stating that they in reality belonged to "the church of Knox, and Alexander Henderson, and Andrew Melville," and a number of others, he reached the climax of his remarks by adding, "the church of Andrew Thomson and Thomas Chalmers." Before passing from this subject we may quote the following sentence shewing his views on a too prevalent and plausible opinion, that if a person *believes* a creed to be true it is quite sufficient. "Truth," he once said, "is independent of our belief. If a man believes what is false, it cannot be said to be true to him. He believes it to be true—but it is false to him and to every other person. And the result will by and by prove this. The captain of the 'Great Britain' 'mistook the light'; but his sincere mistake did not convert the false into the true to him or to his unfortunate passengers and crew, and the result was the wreck of the noble ship on the

coast of Ireland. We must hold very firmly that there is such a thing as objective truth—theologically, philosophically, and every other way; whilst at the same time we may and ought to make all charitable allowance for those whom we believe to be in error."

Mr Carment, while zealous for the pure preaching of the gospel at home was no less anxious for its propagation abroad. In 1850, an association in connection with foreign missions was formed in the congregation, which continues to this day. We give the following testimony by the great apostle of this movement to the hearty spirit manifested by minister and people. Mr Carment was unavoidably absent, as he was at Rosskeen the day on which the meeting was held. Dr Duff writes as follows:—

"Crieff, 23d Sept. 1850.

"My dear Mr Carment,—I cannot tell you how disappointed I was at not meeting you in your own house, where I was kindly and hospitably entertained by Mrs Carment in your absence. Mr M'Leish* here undertook to have a watch on your arrival, but you were so agile in your movements that you escaped before your arrival was noticed. This also I deeply regretted, as I fully calculated on a half hour's converse with you, to unfold to you what had been done in your absence.

"I am sure you will forgive my apparent intrusion into your domain in my realization of the grand object contemplated. Indeed, I was astonished at the alacrity

* The late Mr John M'Leish, banker, Crieff, for many years an elder in the Free Church congregation of Crieff, and a warm friend of Mr Carment's from the beginning of his ministry.

and preparedness of your people. Had you been there yourself I would not have been at all so impressed. But it was a fine proof of the excellent harmony and fine working condition of your people, that, even in the absence of their spiritual head, they were so ready and so able to enter into the spirit and scope of the present design for enlarging and increasing the contributions to the foreign missions of our church. Mr M'Farlane agreed to become secretary and treasurer.* Hoping to meet you at the Perth Synod, and with warmest regards to Mrs Carment, Dr Forbes, and other friends, I am, yours very sincerely,

"ALEXANDER DUFF."

The following is a quotation from the sermon preached before the Synod by Mr Carment when Moderator, in the year 1851. Referring to the ultimate triumph of Christianity, he said:—

"The state of Christendom at present and of the world at large is such as to call for redoubled efforts in the defence of, and for the propagation of, the truth. We have been witnesses in recent years to a variety of great events more or less affecting the interests of the cause and kingdom of Christ. Coming events—as it would seem—of still greater magnitude, and fraught with mighty consequences, are beginning to cast their solemn shadows over us. But, however gloomy in some respects the immediate prospect may be, there lies

* Mr John M'Farlane, Comrie. This esteemed and zealous member of the congregation, who took a deep interest in missions, died on the 2d of December 1853. The congregation also suffered a severe loss the same year by the sudden removal of Dr Forbes, who died on the 29th of June.

before the church of Christ a glorious future. The reign of truth and righteousness is hastening on. Babylon's days are numbered, and even when the words of pride and triumph are upon her lips shall the sentence of heaven like a thunderbolt fall upon her, 'The kingdom is departed from thee.' The mists of error shall melt away before the rising brightness of the Sun of Righteousness. The stone cut out without hands shall break in pieces the iron, the brass, the clay, the silver, and the gold, making them like the chaff of the summer threshing-floor, and shall become a great mountain, filling the whole earth. The handful of corn in the earth shall grow to a glorious harvest. The little mustard seed shall expand into a mighty tree. The hills shall be covered with the shadow of it; the boughs thereof shall be like the goodly cedar. Truth, long borne down, shall triumph, and the end of Christ's coming into the world be fully satisfied. He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

After the stirring events of Disruption times, the work carried on by Mr Carment and his congregation, though not marked by many events calling for special notice here, was none the less important. We may state, however, that forty years ago, when the Scottish Central Railway was in course of construction, he preached in their native tongue to the Highlanders stationed at the time at Auchterarder. About the same time he was requested to give a sermon in Gaelic to the Highlanders engaged on the same undertaking at Dunblane.

Dr Duff's visit, and a visit and sermon from the

Rev. William Burns prior to his going to China, and the much appreciated visit in 1867 of the General Assembly's deputation, consisting of the Rev. Dr Somerville of Glasgow, and the Rev. Duncan M'Gregor, then of St. Peter's Church, Dundee—the latter of whom preached also most acceptably in Comrie and St. Fillans—may be given as instances of the interest evinced both by minister and people in the work of the church of Christ at home and abroad. But the widespread religious awakening of 1859 and succeeding years deserves more than a passing notice. It need scarcely be said that Mr Carment heartily entered into the movement, and took a deep interest in the meetings held at Comrie and the neighbouring glens. The Rev. Mr Swan, of the United Presbyterian Church, Comrie, has, at the request of the writer, supplied him with interesting reminiscences of that period, and has furnished him with an account of the manner in which Mr Carment and he mutually helped one another at this and other times.

After writing "I am glad to learn that you are engaged on a memoir of your respected father," Mr Swan goes on to say, "I knew your father well. For more than thirty years we worked together in Comrie, and, although he and I differed on some points, we got along very comfortably together. When I first met him I was somewhat doubtful how I would get on with him. He was combative, and in his discussions shewed more of the *fortitu in re* than of the *suaviter in modo*, but as I came to know him better I found that we had many things in common; and as our acquaintance with each other grew, our friendship ripened. We were drawn into more intimate fellowship by our joint work

in connection with the religious movement which about the year 1859 swept more or less over the whole country, and made itself felt in Comrie. The first indication of anything unusual was the markedly increased attendance at the prayer meetings, and an increased interest shown in the ordinary Sabbath services. We soon found it desirable to unite our prayer meetings, and the large and commodious Free Church schoolroom, where the joint meetings were held, became so well filled, and the interest in divine things so increased, that it was found necessary to have a meeting every night in the week. These nightly meetings were continued for a long time, and were attended by members and adherents of all the churches. Your father and I gave each a short address every evening, telling over again in varied phrase the 'old, old story of Jesus and his love.' The attendance increased so that, to use the words from which your father spoke one evening, 'many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them.' We were therefore obliged to hold the meeting in the church, and we met alternately in the Free and United Presbyterian Churches. At the Sabbath evening service there was usually a very crowded attendance. The work was carried on quietly—there was little or no excitement. We had occasional help from strangers, but for the most part the work lay to our own hands. As to results, it is impossible to measure them. They are known only to God. While some possibly 'believed only for a time,' yet some who were then professedly brought to the knowledge of the truth are now, as I firmly believe,

in glory; while others are still filling useful spheres in the church.

"In various other ways your father and I worked together. The joint meetings held at noon on 'Old Handsel-monday,' and latterly on New-Year's day, were very refreshing, and will be remembered while life lasts by not a few who attended them. We also assisted each other at communion seasons, as the Free and United Presbyterian communions were for a long time observed on different days.

"Your father took a special interest in the popular lectures, which drew large gatherings in the Free Church schoolroom. He gave not a few lectures, choosing for the most part to deal with patriotic, social, and semi-religious subjects, and his lectures were always interesting and instructive. I vividly recall the scenes and circumstances of the lecture nights. I seem to see it all—the full house; 'Drumearn' in the chair; your father lecturing on 'Luther' or 'Scotland'; now eliciting hearty applause by some patriotic burst or other noble utterance; now calling forth some expression of feeling by a per-fervid statement of some unpalatable truth. He laboured diligently for many years—as a member of the Parochial and School Boards—to promote the interests of the village and neighbourhood. He took a deep interest also in the work of the 'liberal committee,' and was liberal to the backbone.

"We met often in private, and I think we never met without getting into a discussion on some point of doctrine or of church polity. He was a great admirer of Calvin, and had the 'Institutes' at his finger ends; and he never failed when opportunity offered, in public

or private, to have a 'rap' at Armenianism or other 'isms' that ran counter to his creed. With a dash of dogmatism, perhaps not always making sufficient allowance for the different point of view of others, he 'earnestly contended for the faith once delivered to the saints.'

"Taking him all in all, he was 'a good man and full of faith.' His heart was in his work, and he spared no pains to do good; especially, as a matter of course, to those who were of the household of the Free Church. He had strong denominational attachment. One would like to see more of it in the present day.

"He now rests from his labours, and his works follow him.

"It has been to me a source of melancholy pleasure to call up from memory old times and scenes—scenes and times, alas! 'departed, never to return.'—I am, my dear sir, yours faithfully,

"W. F. Swan."

We may fitly close this chapter by a quotation from the obituary notice given of Mr Carment in the *Free Church Record* by the Rev. Andrew Donald of Blackford, one of his most intimate and valued friends. Mr Donald thus concludes:—

"Mr Carment was a diligent student; an accomplished theologian; a terse and interesting preacher; and a faithful and painstaking pastor. He was loyal to the truth, and fearless in expressing it; and as he preached to others, so he lived himself. The smoothness of some men he had not, but the candour and kindness that all men like to see he largely possessed. He loved the

church of Christ at large, and knew more than many what was doing in it. Few took a livelier interest in its extension, or could more effectually plead for it, or more impressively pray for it, in the very language of Scripture, with which he was so familiar.

"How far he was blessed in turning sinners to Christ and to righteousness can never be known here; but the writer of this notice, during a season of much-felt religious concern in Comrie, remembers with what gladness one came to tell him that through the preaching of Mr Carment he had been awakened and brought out of the depths.

"Now that this faithful pastor has finished his course and kept the faith, his people and friends can connect his name with the crown of righteousness, which the righteous judge will give to all who love his appearing."

CHAPTER V.

PASTORAL AND HOME LIFE.

"I dwell among mine own people."—2 Kings iv. 13.

ONE important part of a minister's duty, that of pastoral visitation, was most faithfully and conscientiously performed by Mr Carment. Presiding at the ordination of a brother minister,* he said: "Visiting from house to house is a most important part of a pastor's duty. It is the best, and indeed the only way, of his becoming fully acquainted with the members of the congregation, while it tends to draw closer the bonds of affection between him and them. The great Dr Love terms it 'This precious and blessed work of family visitation'; and continues, 'How do I love the honour of his name, and to be his messenger from house to house. This way of preaching in private houses is like boarding in sea-fights instead of firing at a distance.' Paul," he adds, "says in his address at Miletus, 'I kept back nothing that was profitable unto you, and have taught you publicly, and from house to house.'"

Besides his visits to the sick and infirm, the aged and the dying, which we find by referring to his visiting books—kept by him with great method—to have been very numerous, he annually visited the large and widespread congregation. A few entries from a journal he kept in the earlier years of his ministry may

* Ordination of Rev. Mr Donald, Blackford, 16th October 1845.

be given as serving to illustrate the nature and extent of his pastoral work. "1845, January 16th—Visited in the forenoon D. M'Laren, Ross, a boy who has been sick and mostly confined to bed for nearly three years. In the evening visited, according to appointment, in North-east Comrie. Called to see an old woman, Widow Morrison, a member of the United Secession Church, who was dreadfully burned the previous evening. I spoke a few words and prayed. She was unable to speak, but put out her hand to me on leaving. Jany. 17th—I was informed the woman whom I called to see last night had died early this morning. Visited again in the evening in North-east Comrie. January 20th—Attended Widow Morrison's funeral. Feby. 11th—Catechised in Blairinroar; class in the evening. March 11th—Catechised the northern district of Blairinroar; visited Peter M'Arthur, a dying man. 18th—Peter M'Arthur died to-day. I would fain think that there was hope in his death. April 15th—Drove in to Perth to attend the meeting of Synod. Adopted petition to the Legislature against Sabbath desecration by railways, and against the grant to Maynooth.* April 29th—The Free presbytery of Auchterarder met

* Professor Smeaton writes to Mr Carment on the 6th March 1845:—"It will give me much pleasure, if the Lord will, to preach for you on the 31st inst. I trust both myself and our congregation will remember you all at the throne. May you enjoy a 'time of refreshing.'" He adds, regarding the proposed grant to the Roman Catholic College at Maynooth, ". . . . I shall be ashamed of the Free Church if in every corner of our bounds there is not something done against it. Ought we not to move in the presbytery and synod? It is vain as far as success is concerned, but we shall put our people on their guard and in a right attitude, and moreover acquit ourselves of a very heavy responsibility. I wish you would move in the presbytery. With kind regards to Mrs Carment, I am, my dear sir, sincerely yours in one Lord,

"GEORGE SMEATON."

here this day. The proceedings appeared highly to interest the numerous audience, who were addressed by different members of court with regard to the Sustentation Fund and the schemes of the church. May 8th—Visited at Garychrew, Dunira, and Cluan. May 12th—Held a prayer meeting in the evening at Trian, and visited some sick people there. May 13th—Visited and catechised at Tullybannacher. May 16th—Rode up Glen Lednock in the evening to visit a sick person. July 22d—Visited at Dundurn and Lochearnside. Nov. 11th—Visited the south side of Glenartney. Nov. 13th—Visited the north side of Glenartney. 1846, March 2d—Went to Edinburgh to attend Commission, and conference on Christian union. April 2d—Visited in the Ross. April 3d—Drove up Glen Lednock in the forenoon, and Glenartney in the afternoon, to see some sick. April 10th—Had a diet of catechising in the church for East Comrie. Oct. 13th—Visited Craiggish, Cuilt, Dalrannoch, and Craigansoiller. Nov. 4th—This day was kept by appointment of the synod as a day of humiliation in reference to the failure of the potato crop. 1847, January 18th—An educational soiree was held this evening in the Free Schoolroom, and proved a pleasant meeting. Jany. 21st—Catechised in Lower Dalginross. Feby. 22d—Addressed in the evening a children's missionary meeting in West Church, Crieff.*

* The West Church, Crieff, being a *quoad sacra* church, was retained by the late Rev. Finlay M'Allister and his large congregation for some years after the Disruption. The decision of the Court of Session in 1849 regarding these buildings was felt as a peculiar hardship, as generally they had been built by voluntary subscriptions. Similar trials were experienced by Mr Grant of Ardoch, and by another faithful Disruption minister (whose congregation was before 1843 situated in the presbytery of Auchterarder), the late Mr Noble of Blairingone, and afterwards of Loudoun, Ayrshire.

May 13th—Catechised in the Ross. June 3d—Catechised in the evening the wester district of Ross. Nov. 18th—Visited at Brae of Fordy. 1848, Feby. 24th—Visited Glen Lednock School. May 18th—Visited Glasdal and Leachkin. August 24th—Visited upper part of Glen Lednock. October 30th—Commenced classes for young people. 1849, March 8th—Catechised at Trian. March 13th—School examined by committee of presbytery. August 10th—Visited North Monzievaird. August 17th—Visited South Monzievaird. August 22d—Visited at Cowden." It will be observed that usually two days were occupied in visiting the glens and other districts of the parish, as the houses were frequently remote and far apart from one another.

From these entries it will also be seen that Mr Carment visited the western portion of the parish of Monzievaird, where, after 1843, a number of his congregation resided. We take this opportunity of bearing testimony to the warm interest the late Mr Colquhoun of Clathick, one of the proprietors of that parish, took in the welfare and prosperity of the Free Church congregation at Comrie. Shortly after the Disruption, Mr Colquhoun, who had previously belonged to the Church of England, cast in his lot with the Free Church of Scotland, and became a member of Mr Carment's congregation. For many years, first as a deacon, and afterwards as an elder, he rendered valuable help in various ways. His many services on behalf of every benevolent object in the district were only terminated by his lamented death, which occurred in the island of Malta on the 16th of January 1861.

The above excerpts from the journal do not convey

any adequate idea of the impression which the pastoral visits in the glens leave upon the minds of the younger members of the lonely dwelling, ere they leave their father's roof, and take up their abode in some distant and crowded city. The writer, having often been present, may give a few reminiscences concerning them.

Notice has been given in the church on the previous Sabbath that a certain district will be visited. After a walk or drive of a considerable distance (the farmer generally sending his own conveyance), the minister arrives at the farm-house, where his first visit is to be made. Besides his family circle, the goodman has his domestic servants assembled either in the large kitchen, or in the "best room." As the children come in, they are soon made to feel at home with the minister. A few kind words are addressed to all present, including the weather-beaten ploughman, as well as the "hafflin," brown and sunburnt from tending his sheep on the neighbouring hill or burn side. Some questions are asked out of the Shorter Catechism—a book, for which, as well as for its compilers, the minister always had a great regard. It is interesting to note that at the diets of catechising held in different parts of the parish the old men and women also shewed their appreciation of the Catechism, by answering the questions put as readily as the youngest among them. A chapter is then read, and some expository and practical remarks made on it. The service is concluded with prayer, in which fervent supplication is made that all blessing, temporal as well as spiritual, may rest on all the members of the household. Afterwards the social meal is partaken of, vividly reminding one of the homely hospitality and simplicity

of patriarchal times. The pastor and the inmates of the solitary farm-house part with mutual expressions of goodwill. The head of the household, who knows intimately all the short ways through the hill, accompanies the minister some distance, beguiling the way by relating a few of the more noted traditions of the district, and this in some instances he is the better enabled to do on account of his ancestors having rented the same farm for several generations. The next dwelling arrived at is a shepherd's cottage, situated often on the brow of a hill or beside some mountain stream. Here also is seen one of the best phases of country life among our Scottish peasantry. When the shepherd is tending his flocks, the mistress of the house is busy within. The following description from the pen of inspiration is very appropriate:—"She seeketh wool and flax, and worketh willingly with her hands. She girdeth her loins with strength, and strengtheneth her arms. She layeth her hands to the spindle, and her hands hold the distaff. She openeth her mouth with wisdom; and in her tongue is the law of kindness. Her children arise up, and call her blessed." The next visit is paid to some aged widow—the most of whose family, long years before, have been compelled to seek for employment in our large cities, or have emigrated to America or Australia. Around the peat fire—which, at the time we refer to, was still in some instances kindled in the centre of the floor, according to ancient Highland custom—the evenings of many a long and stormy winter were enlivened by retailing the legendary lore of the countryside. The time of oral tradition is almost past. In its place there is the small but well selected library, composed in great measure of standard religious

works. In the houses of the farmer or cottar such volumes may be seen as Matthew Henry's Commentary; John Owen on the 130th Psalm; Baxter's Saint's Everlasting Rest; Bunyan's Pilgrim's Progress; Gurnall's Complete Armour; The Scots Worthies; Boston's Fourfold State, and Crook in the Lot. Dr James Hamilton's words, in his sermon preached to Scotchmen in London in 1842, are so applicable to many who were brought up in a secluded country parish like Comrie that we quote part of them. They form a fitting conclusion to our remarks on pastoral visitation. "You like," writes Dr Hamilton, "to be reminded of the scenery of Scotland, the summer verdure of its straths and glens, and the polished fulness of its deep blue lakes, its wailing winter torrents, and the snow-laden mountains which feed them. And you love its ancient minstrelsy, the gathering songs, in whose high pulse the hero hearts of the olden time still throb; and those pathetic dirges, which were nature's own anthems, chanted by moorland winds and lonely waterfalls long before man set them to his music." Speaking of the sermon itself, Dr Hamilton proceeds:— "This address may fall into the hands of one who once wore a blue bonnet himself, and travelled a Sabbath-day's journey of two or three miles to the house of God, and did not deem the journey long. It may fall into the hands of one whose parents passed into the skies from a country manse, or farm steading, or cottage by a burnside in Scotland, and who now sleep beneath the shadow of that pleasant 'tabernacle,' which never missed their living presence."

When Mr Carment came to Comrie, and for many years afterwards, the population in the glens was considerably greater than at the present time. In Glen

Lednoch this was notably the case. Mr Carment had the heart of a patriot, and viewed the gradual decrease in the rural parts of the parish as in some respects injurious to the country as well as to the church. Frequently in his walks with his children he would feelingly call to mind, and relate to them, the names of some of the farm houses he used to visit, and the names of their occupants. But death and emigration had rendered the abodes of men only desolation. Excepting the stones scattered here and there, and a few trees marking the spot where the pendicle or farm house had stood, no one would have supposed that there had been at no remote period a goodly number of tenants. The following minute of the presbytery of Auchterarder is very interesting, as affording evidence both as to the population in the glens at the time to which it refers, and of the desire there existed for education. This minute, which is dated 25th October 1722, says:—"An interesting report was transmitted by the presbytery to the Society for promoting knowledge anent the Highland schools within the parish of Comrie, from which report it appears that there were then three schools maintained by the society, situated at Glenartine, Glenlednock, and Loch Earn, attended by 53, 66, and 63 scholars respectively; that the branches taught were reading, writing, and arithmetic; and that the books used were the Bible, the New Testament, the Proverbs, Vincent's Catechism, the Shorter Catechism, 'and other pious books.' . . . Further, the report bears that several servants had left their places and were attending the said schools; and there was among the people of these bounds a strong inclination to have their children educated; and the presbytery conclude with an earnest

supplication to the society, not only to continue, but to increase their efforts, as a great means of securing the affections of the inhabitants of these countries to our Gracious Sovereign, His Majesty King George."

In the midst of his ministerial and pastoral labours Mr Carment was occasionally visited by some of the eminent ministers of the church; in August 1845 by Dr Chalmers; in the November following (as we noticed in a former chapter) by Dr Guthrie; and in December of the same year by Dr Candlish and Dr Buchanan of Glasgow. Dr Chalmers writes to Mr Carment of Rosskeen as follows from Monzie, where he was the guest of Mr Campbell, M.P.:—"I am delighted with all that I hear of your son since I came to this neighbourhood, where I know he is universally respected, and I believe under the divine blessing is doing much good." Two years afterwards, after a pleasant day's pastoral visitation at St. Fillans, Mr Carment came home to hear that this "prince and great man," whom he had seen in the General Assembly only a few days before, had fallen in Israel. He records in his journal:—"1847, June 1. Received the mournful intelligence of Dr Chalmers' sudden removal."

The following are a few of Mr Carment's notes in the journal kept by him, with more reference to his personal life:—1845, August 18th—Set out for the Inverness Assembly by way of Glasgow. August 19th—Left Glasgow at half-past seven A.M., by the "Marquis of Breadalbane" coach. Reached Balloch (at the foot of Lochlomond) about half-past nine. Went on board the "Water Witch" steamer, and sailed up the loch, till we landed at Glenfalloch. The day was lovely, and the scenery gloriously beautiful. As we passed through

the black forest we got a fine view of several herds of red deer, some of them quite close to the road. It was almost dusk when we reached Glencoe. It is highly worth seeing—so stern and majestic. A little before twelve P.M. we reached Fort-William. We left next morning about eight o'clock—the day turned out very wet, which a little *damped* our enjoyment of the fine scenery. About half-past five P.M. we drove safely (after passing over a rather perilous road) into the capital of the Highlands. August 28th—Crossed over through the Black Isle to Invergordon. Sept. 3d—Left Invergordon for home by the "Duke of Richmond" steamer to Inverness, then the "Wellington" coach to Perth. Reached home on the morning of the 5th. 1846, June 1st—Left for Invergordon by Glasgow and the west coast. June 2d—Sailed from the Broomielaw at five A.M., and reached Oban at five P.M. Day warm to excess; scenery looked enchanting. June 3d—Left Oban at five P.M., and reached Banavie Inn about nine. Lovely evening, and most pleasant sail. June 4th—Left Banavie after breakfast, and reached Inverness about five. At nine went on board the "Duke of Richmond," and reached Invergordon about one morning. June 6th—The communion celebrated at Rosskeen. Nov. 21st—At twelve o'clock at night we were visited by a severe shock of earthquake. Before morning at least seventeen shocks were reckoned up, but none of them so violent as the first. 1847, April 7th—Went to Perth to assist Messrs Grant (Gaelic church) and Gray at the communion. 1848, April 3d—This morning my dog, dear little Wasp, was killed by a gig running it over. August 4th—Mr Gray of Perth preached in the evening,

and baptized our child. 1849, Oct. 24th—Went to Edinburgh to assist in the Gaelic Church on the Sacramental Fast-day, returning on the 26th.

Referring to the note in Mr Carment's journal recording the earthquake in 1846, the following is a fuller account of it, which he sent, we believe, to the *Witness*:—"Exactly at twelve o'clock on the 21st inst. we were visited by a terrific shock of earthquake. The sound was loud as thunder, but of a character peculiar to itself, and the motion very violent. The effect was most solemnizing, filling the mind with awe, and leading it to think of God's terrible majesty. Numbers of the people rose in terror from their beds, and remained up all night. It was the impression of many that had the shock been a little more powerful dread effects might have followed. . . . . Before two A.M. twelve distinct shocks were counted, some of them pretty severe, but none at all compared to the first; and before morning seventeen were reckoned up. No earthquake nearly so alarming has occurred since the great one in October 1839,* and some are of opinion that the present fully equalled it in point of intensity." A very severe shock was felt on Sabbath 24th February 1799. The Rev. Samuel Gilfillan records in his diary, published after his death along with a memoir by his son, the late Rev. James Gilfillan of Stirling:—"It is of the Lord's mercies that we are not consumed. We were greatly alarmed this day with the shock of an earth-

* Writing of the earthquake of the 23d of October 1839, a writer in the Gazetteer of Scotland says:—"At Comrie the consternation was such that the people ran out of their houses, and, late as was the hour, many assembled for prayer in the Secession meeting-house, where religious exercises were continued until three in the morning.

quake. It happened about ten minutes before two P.M. I was preaching from Isaiah xlvii. 4, on the power of Christ our Redeemer, and was arguing from his raising the dead at the last day that he possesses infinite power, when lo! the shock came. The wind had been very high before; but nature made as it were a solemn pause till the earthquake was over, and then the wind began to blow violently. The church was full; and a deep sigh pervaded the audience." The Rev. Samuel Gilfillan records no fewer than seventy shocks from 1792 to 1814. In 1791 he was ordained minister of the Associate Secession (Anti-Burgher) congregation in Comrie, and continued to minister to a much attached people till his lamented death on the 15th October 1826, in the sixty-fourth year of his age and the thirty-sixth of his ministry. "A most primitive place," writes the late Rev. George Gilfillan, "Comrie must have been in 1791, unprofaned not only by railways but by stage-coaches; where the appearance of a gig or post-chaise must have been an event signalizing a whole week; where two-thirds of the people could speak no English, and which had not as yet been tossed into importance by a single shock of an earthquake." *

On the 11th of November 1847 Mr and Mrs Carment and their eldest boys removed from Dalginross to the Free Church Manse. It is situated in a retired and beautiful spot, having the river Earn running close to

* Sketch of the Rev. Samuel Gilfillan of Comrie in "Remoter Stars of the Church Sky." Mr Gilfillan is slightly in error regarding the date of the first earthquake. "On the 5th of November 1789," writes the Rev. Mr M'Diarmid, "the inhabitants of Glenlednock were alarmed by a loud rumbling noise, accompanied with a severe shock of an earthquake."

it, still and deep; oak woods, famous for blaeberries and wildflowers, surrounding it; a few yards before it a lofty crag, clothed with Scotch firs, through which, when "the shadows of the evening are stretched out," the pale rays of the autumnal full moon are reflected in the deep pool beneath; the old but picturesque Bridge of Ross, a prominent object from the windows to the front, from which one of the finest views of the landscape is obtained; and the Aberuchill hills, forming a well-known and greatly-admired background, with the noble Ben Voirlich, "the mountain of the great loch," seen from some vantage ground raising its lofty peak to the sky. It was a delightful place, and we still seem to hear the hum of the bees; to see the ivy and the honeysuckle; the garden, in which the minister took so much pleasure, at the bottom of which, skirting the river, was a row of graceful spruce trees, a favourite resort of squirrels in winter; and the setting sun gilding the Aberuchills with an exquisite radiance. The scenery of Upper Strathearn is beautiful even in winter, especially in a time of severe frost, when the noonday sun, from an unclouded sky, sheds its rays upon valley and mountain covered with the pure untrodden snow. At such a season, as travellers in foreign lands have observed, it presents very much the appearance of a Swiss or Waldensian valley.

In this truly "country manse" Mr Carment and his family resided for upwards of thirty years. This being the case, it is unnecessary to say that it became invested with many pleasant memories and hallowed associations. The members of his family, looking back to their early home from Canada and Australia, and

various districts in Scotland, can well adopt the sentiment of the poet—

> "There are in our existence spots of time
> That, with distinct pre-eminence, retain
> A renovating virtue";

or find the words of Mrs Hemans to be more immediately applicable to their feelings—

> . . . . . "By the breath of flowers,
> Thou callest us, from city throngs and cares,
> Back to the woods, the birds, the mountain streams,
> That sing of Thee! back to free childhood's heart,
> Fresh with the dews of tenderness!"

Mr Carment was a keen debater on controverted points in theology, and a stern denouncer of wrong-doing; and those who knew him only in public had no idea of the depth and tenderness of his character, or the large measure of sympathy with youth which he possessed. Those who knew him "at the fireside" can well remember how he took part with his children in their games on long winter evenings; or how in the bright days of harvest, when the schools were closed for some weeks, none was more pleased than himself when resorting to the fields, known by the neighbours as "the acres," his boys let fly the kites which he had made for them. He had always a great love for everything pertaining to the sea and to ships. In his attempts to interest the younger members of his family, he would sometimes make a drawing of a steamer or ship, which he would do with as much accuracy as to the various details as if he had been himself a sailor. Two relics of his boyhood were familiar objects in the manse. They were two small schooners made by one of his brothers, and ever after kept by him with the

utmost care. In a juvenile poem, noticed in a previous chapter, he refers to one of them. Speaking of his early home he writes—

> "Rosskeen—my childhood's home—oh! with that word,
> In the deep silence of the midnight heard,
> How many thoughts across my memory sweep;
> I have loved thee with a deep love, a deep
> Enduring love—thou sweet and lovely place,
> The manse—the burn—the wood, and the calm face
> Of the unruffled bay. . . . . .
> . . . . . I see
> That sheltered sheet of water—I mind it well,
> And as it were but yesterday—on thee
> I seem to gaze, my pretty little schooner,
> Thy fairy form so beautiful and light
> Fast gliding through the waters—no sooner
> Was I freed from the dull school than away
> I flew, and launching on the breezy tide
> My gallant *Water Witch*—all trim and tight,
> I joyed to see her dance across the bay,
> Dashing the bright wave joyously aside.
> Oh! those were days, whose bliss I may not tell;
> Farewell, my old mute playmate, fare thee well!"

But perhaps what pleased his children most was to have him tell them a story, and they would listen spell-bound while he narrated the thrilling adventures of some imaginary hero. His vivid imagination often led to the naming of places. "The Happy Valley" and "The Royal Circus" in the neighbourhood were two favourite walks, and were never known to his children by any other name. In these walks with them on lovely summer evenings along the banks of the Earn, past the Mill of the Ross and Aberuchill and Dalchonzie, or by the "Knowes of the Ross," another favourite spot, he indeed found "Nature . . . . dressed to his taste." He was fond of all animals, but especially

of dogs, and many a long and otherwise solitary walk was cheered by the presence of his faithful dog, "Wizard," a Scotch terrier, and in later days by "Wolf," a beautiful black retriever, very intelligent and affectionate. Another element in his home life was his love for music, a subject which much engaged his attention, and which he desired might be cultivated to the utmost in public worship. He delighted to sing in his own home some of our finest psalm tunes. Among his favourites were Martyrdom, St. David's, French, and perhaps above all, the old, deeply expressive and beautiful strains of Bangor. Nor was his Christianity of that narrow type which prevented him from acknowledging and duly appreciating some of the best of our Scottish songs and ancient ballad poetry. Some of the old Jacobite songs were great favourites: the well-known one "Will ye no come back again?" calling forth his special admiration. He always retained his early love for reading. His large library, while consisting of many old valuable volumes on theology, a number of which had belonged to his father, also contained suitable selections from the best authors on history, travels, biography, poetry, and general literature.* In his later years he applied himself to the study of German, and found a fresh pleasure in reading poetry and fiction in that language. He had a well-stored mind, and his memory was so retentive that seldom was it that anything read by him was forgotten. In conversation, he could with great ease bring up

* An interesting discovery was made one day in his study by Mr Findlater of Lochearnhead and himself. They came across a copy of the Lord's Prayer written in the Waldensian language. It turned out to be almost identical with the Scottish Gaelic dialect.

some fact in history, illustration in nature, or opinion of some celebrated divine, regarding controverted points.

With great reverence and much devotion he observed the Sabbath, and stood up for its sanctity in all circumstances. On the Sabbath evenings he would gather his children round his arm-chair—which invariably occupied the same position at the fireside—while they repeated their psalms and hymns to him. Of course one of the first to be learned was "The Lord's my shepherd." Other well-remembered ones were—"O taste and see that God is good," and "While humble shepherds watched their flocks in Bethlehem's plains by night." His reverence for what was sacred was not confined, however, to the Sabbath day. He recognized the Maker of the Universe in all the works of Nature so bountifully lavished around him. While returning with his boys from a fishing expedition in Glen Lednock, or a nutting excursion in "lone Glen Artney's hazel shade," he would frequently beguile the journey home by relating some reminiscences of bygone days, or sometimes a verse or two of a psalm or hymn would be sung on the lonely road. He would on these occasions gaze around him, viewing with intense admiration the wild romantic scenery, quoting sometimes the words of Scott—

> . . . . "Mountains that like giants stand
> To sentinel enchanted land."

Or the words of "the sweet singer of Israel,"—"As the mountains are round about Jerusalem, so the Lord is round about his people."

Reference has already been made to one of his earliest and most intimate friends, the Rev. Andrew Gray of Perth. We may supplement what we have

said elsewhere by giving here a few more of Mr Gray's letters. From these it will be seen how the two were knit to each other, and what a sincere and warm attachment subsisted between them. "There are very few places indeed," Mr Gray once wrote, "that I like so well to go to as Comrie." Not unfrequently, however, while meditating a visit some important church meeting would call him away, or an attack of illness would prevent him, as he once said, "from running the risk of travelling among your hills in a gig." When he did arrive from the "Fair City" it was a time of much mutual enjoyment, as the following letter testifies. After a visit from Mr and Mrs Gray in the summer of 1855, Mr Gray writes from Strathbraan on 16th July:—"Now that we are here—which did not become a fact till this afternoon at four—I cannot allow the post to go without carrying a line of thanks to you and your most excellent partner for the kindness shewn to us during the quiet and happy week we spent at Comrie. I recruited my broken health in your father's house when you were a boy. I have now done the same in your house after seven-and-twenty years. Our friendship is not of yesterday—and on your side it has something of a hereditary character. It is not always that a son attaches himself to the friend of his parents. Not the least of the attractions of Rosskeen were the rare and admirable qualities of your mother. I rejoice to testify that your manse at Comrie has attractions of the same sort. . . . Mrs Gray joins in cordial love to Mrs Carment, yourself, and the young people, with yours ever most affectionately,

"ANDREW GRAY.

"The Rev. James Carment."

During the last few years of his life, as his friends know, Mr Gray was very much of an invalid, and required to reside in various parts of the country. Writing from Perth on the 26th March 1859, he says:—"I have been laid aside from preaching for nearly four months, and no prospect is allowed of resuming it for a long time. . . . Your letter was very welcome. I was sure of your sympathy." Writing on the 10th of February 1860 from Ventnor, in the Isle of Wight, he says:—"I am arranging the supplies for our next communion in the West Church of Perth, and would be greatly pleased by your undertaking to preach in the forenoon of Thursday the 5th of April (the Fast-day), and also to officiate in the evening of the same day by conducting a prayer-meeting or by preaching, as the office-bearers may prefer. You will not, I trust, refuse me this help. I wish I could say that I expected to be at home to receive you. But I cannot look forward to a return before the middle of June at soonest. We think there is a little improvement in the state of my health, but the complaint is very obstinate.

"When you write, please tell us how your mother is. My thoughts often go back to her, and to him who is on before. We hope you are all well—Mrs Carment and the children—young people, I should say! . . . . My wife joins in kindest regards to Mrs Carment, yourself, and all the circle, with, my dear friend, yours most affectionately, "ANDREW GRAY."

Exactly a year afterwards—on the 10th February 1861—Mr Gray writes again asking him to assist at his communion in April. It was probably the last letter he wrote to Mr Carment, as he was then confined

to bed. One month afterwards—10th of March 1861—Mr Gray's death took place, and it was with feelings of deep sorrow that Mr Carment went to Perth to pay the last mark of respect to one so sincerely lamented by him.

Another friend of Mr Carment's, in whose society he greatly delighted, was the Rev. D. T. K. Drummond, the well-known minister of St. Thomas' Episcopal Church, Edinburgh. Mr Drummond was a native of the parish of Comrie, his father and ancestors having been proprietors of the estate of Aberuchill, situated amongst some of the finest and most romantic scenery of Strathearn. For a number of years he resided at St. Fillans during the summer months, and greatly enjoyed the quiet and seclusion of that favourite resort, appreciating to the full the beauties of nature on loch and moor. While there he worshipped with his family in the Free Church at Comrie, and partook of the communion with his whole household. The two ministers were at one regarding many subjects. Mr Drummond evinced much interest in Mr Carment's preaching, while in private they greatly enjoyed each other's society. Mr Drummond frequently preached with great acceptance both at Comrie and at St. Fillans. He writes on one occasion:—

"Dear Mr Carment,—. . . . . I wish to say to you how refreshed I and mine were in your church. I felt many most seasonable words carried home to my heart. Perhaps at some future occasion I shall have the opportunity of shewing you how much some of your remarks told in connection with the business in which I am engaged. . . . .—Ever very truly yours,

"D. T. K. Drummond."

After his death, Mr Carment wrote the following letter to his widow, which was inserted in Mr Drummond's Memoir, prefixed to his discourses "The Last Scenes in the Life of our Lord," and from which we copy it.

"Comrie, 15th June 1877.

"My dear Mrs Drummond,—I beg to express, along with Mrs Carment—and in common, I am sure, with many others—our warm sympathy with you in the heavy trial you have been visited with, in Mr Drummond's unexpected removal; a grievous loss to you and your daughter, to many attached friends, and to the church of God; but gain unspeakable to him. Beloved and honoured whilst he lived, he died sincerely lamented. Emphatically he fought a good fight; on the high places of the field contending earnestly for the faith once delivered to the saints; vindicating, and that successfully, the great principles of divine truth; and to the last engaged in proclaiming, as he delighted to do, the unsearchable riches of Christ. None can know better than yourself the trials he had to endure, but the ordeal is over—he rests from his labours and his works follow him.

"Both I myself and the Free Church of Comrie owe him a deep debt of gratitude for his many most kind and valuable services amongst us for a lengthened period, and his beloved memory will ever be cherished by us. May you and dear Mrs Moor—who has already so severely suffered in the removal of her excellent husband—feel at this time the strong support of the everlasting arms, and experience the loving sympathy of the great and ever-living High Priest, who is 'a stronghold in the time of trouble, and knoweth them that put their trust in him.'

"With united affectionate regards to you and Mrs Moor,—I remain, my dear Mrs Drummond, yours affectionately, "JAMES CARMENT.

"Mrs D. T. K. Drummond, Pitlochry."

This chapter would be incomplete without a warm tribute being paid to the worth and piety of one who for nearly thirty years was completely laid aside from engaging in the ordinary activities of life. The name of William M'Laren (who will long survive in the memory of those who knew him) calls up very pleasant associations. By his happy manner, contented disposition, and patient endurance of trials of no ordinary kind, he commended Christianity to many. Those who visited him can never forget the eager interest he ever evinced in the true welfare of the village and neighbourhood. They can well remember his appearance when on entering his cheerful apartment they saw him propped up in bed, with his Bible and other volumes before him, and, if in summer, the fragrant flowers which some kind friend had sent. He was a great reader, and kept abreast of public opinion on many subjects, especially in matters pertaining to the spread of religion. For many years, beginning in 1859,—the year of the great American and Irish revival, which soon spread over Scotland and England,—a weekly prayer meeting was held in his house, chiefly attended by young people, who were always encouraged by a welcome smile, a warm grasp of the hand, and a suitable admonition. His interest in missions was seen in the missionary box for "Female Education in India," which always stood on the table beside him, with the apt inscription on it—"Say to the north, Give up; and to

the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth." For a long series of years a large sum was collected in this manner for this scheme, a substantial addition to what was collected in the ordinary way. Mr Carment spent many a pleasant hour with him, and very deeply did he mourn the loss which not only he and the congregation but the whole community sustained by his death on the 22d of April 1876. On the Sabbath after his funeral, preaching from the words "To me to live is Christ, and to die is gain," and "The dead in Christ shall rise first," Mr Carment, after his observations on the life of the believer and the resurrection of the body, closed by saying:—"William M'Laren, a man familiar to us all, was a native of this parish, and an office-bearer in this congregation. He was ordained a deacon in 1844, and shortly after that he was seized with his illness. The last sermon he listened to from this pulpit was from the text 'He that trusteth in the Lord, mercy shall compass him about,' and this truth was amply verified to him during the long period of his twenty-five years' affliction. He was a remarkably spiritually-minded man. He had a great love for reading the Word of God and for prayer, and many ministers and elders felt benefited by conversation with him. He was wise and loving in his counsel to anxious souls and young believers, and many such found their way to his bedside. He was tender and faithful in reproving sin. He read much, and he was a strong minded man—a man of good intellect; and during his long affliction his patience was marked. There was nothing gloomy or morose in his piety. He had a calm repose in his Saviour's faithfulness and

promises, and often said that the shortest and sweetest time of his life was the twenty-five years of his affliction. He died at the age of seventy-two."

Like many ministers, Mr Carment was not a great letter writer. As he did not usually go into very minute detail when he did write, we have been prevented from giving many of his own views on current events. In the absence of such, the following letters to his father may here be given. They were written after his first visit to the Continent in 1850. Writing from Comrie on the 29th of May 1850, he says:—"I promised to give a fuller account of what I saw and heard in my travels, and shall now attempt in some measure to do so. We left Dover about twelve o'clock at night, and reached Ostend next morning about six. There my passport and luggage were examined, and, being all right, were soon restored. I breakfasted, and then set off for Ghent, distant some forty or fifty miles, where I arrived between ten and eleven o'clock. The railways in Belgium appear to be very well conducted, and the fares are moderate. The Fleming girls reminded me very much of the Ross-shire lassies as regards their costume. They wore caps and nice blue cloaks with hoods to draw over the head when they pleased. On my way to Ghent I passed through the ancient city of Bruges, which appeared to be very crowded and gay, owing to some great Popish fêtes and processions which were being held there. On arriving at Ghent, I proceeded to an hotel, and then, with the aid of a guide, set out to see the city. The Cathedral is a beautiful building. After dining, I set off for Antwerp. The railway runs through the Pays de Waes, considered to

be one of the most fertile and beautiful districts of Belgium. The country is of course extremely flat, but apparently very rich—the crops looked beautiful, and the fields are intersected by rows of fine trees. About half-past five we reached Antwerp. We had to cross the Scheldt in a small steamer. In the steamer I met an Englishman resident in Antwerp, with whom I fell into conversation. He conducted me to a very good hotel. I found the Englishman was, as he said, a Unitarian, but he appeared fully as much to be nothing—to care for no religion of any kind. We had a long conversation on the subject of religion, but as he appeared to have no seriousness or sincerity, but to be completely latitudinarian, it was not easy to make anything of him. Having obtained the services of a guide, or commissioner as they call them, I proceeded to view the town. The place which most interested me was the Cathedral. It is a most magnificent edifice, with a spire nearly four hundred feet high. There were a number of people in it engaged in their worship. In the middle of the church was a large figure of the Virgin, made of wax, I suppose, and dressed out in rich garments. Before this the people were kneeling and praying, and a priest saying mass, I suppose, with such uncommon rapidity of speech as I have never heard equalled. It reminded me of what Luther met with on his visit to Rome when a young priest. The priests there said five masses while he was saying one, and laughed at his taking so much time. Here and there individuals or groups might be observed at their devotions before the images of the saints, many of them as like as possible to the old Ross-shire wives, and apparently very serious in their demeanour. It was

enough to make one sorry; how gross is the darkness which involves them, how much need of the Sun of Righteousness to arise with healing in his wings. I could not help thinking that perhaps amidst these poor worshippers there might be some who, amidst much ignorance and superstition, possessed a portion of the immortal seed. I ascended the spire to a considerable height, and had an extensive view of the neighbouring country, the flattest conceivable, except Holland, part of which I must have seen. I wished very much to visit Holland, but found myself unable to accomplish it. Next morning before breakfast I sallied out and walked along the quays and docks, where there were a considerable number of vessels, some of them large and beautiful ships. I also paid another visit to the Cathedral, which I found open for worship, and crowded with people who had come to perform their morning devotions. I thought they might read a rebuke to many in this favoured land. I then proceeded to the English and Prussian Consuls to get my passport signed for Prussia. I left Antwerp for Cologne (a distance of about one hundred and forty miles) at half-past ten A.M. The first place of consequence we reached was Malines or Mechlin, famous for its lace. We passed close to Louvain, famous of old for its University. About three o'clock we arrived at Liége, styled the Birmingham of Belgium. The country here becomes hilly, and is extremely beautiful as far as Verviers. At half-past five we reached Herrestral, a small station, where we entered Prussia, and where we had to surrender our luggage for the purpose of being examined by the Customhouse officers. In my case, as I carried only a very small carpet bag, this was always very easily accomplished,

and wherever I went a very slight inspection seemed to satisfy them. The next place of consequence was Aix la Chapelle. I got a good view of the town from the railway station, but had not time for a nearer inspection. About half-past eight we reached Cologne. I got into an omnibus, and was soon landed at the "Grand Hotel Royal," close to the Rhine, which is indeed a most splendid river, of course by far the most magnificent river which I had ever seen. The quays were lined with ships and steamers; and a bridge of boats conducts to the opposite side. The boats are moored side by side at a small distance from each other, and a platform laid across them with railings on each side. It opens, by means of a simple piece of machinery, for the passage of vessels. Next morning about six o'clock I set off up the river in one of the steamers, intending to go as far as Coblentz, about fifty or sixty miles from Cologne. The day was fine, though not very warm. Indeed the weather throughout was far from being so warm as I thought it would be in these southern latitudes. In the steamer I met with an English priest from Manchester, and a friend of his a merchant, with both of whom I had a good deal of conversation and argument. Of course I did not succeed in making Protestants of them, and you may believe they did not succeed in converting me to the *true church!* Some parts of the scenery on the banks of the Rhine are very beautiful, although I do not think it at all equal to the Firth of Clyde. Between twelve and one o'clock we reached Coblentz. There I disembarked, and walked over to the fortress of Ehrenbreitstein on the opposite side of the river. After spending an hour or two at Coblentz, I set out in another steamer for Cologne, which I

reached between six and seven o'clock, the steamers of course going down much faster than they ascend. I then proceeded to view the town. The Cathedral is a most magnificent structure, but is in an unfinished state. Workmen are at present engaged upon it, but it will probably take a long time to complete it. At seven o'clock next morning I left for Brussels, going over the same ground as in coming except for a few miles between Mechlin and Brussels, where I arrived about half-past four P.M. The account of Brussels, &c., I must leave to another communication." Writing again to his father on the 5th of June, Mr Carment says:—"I resume the narrative of my tour, which in my last letter was brought down to my arrival at Brussels. After dinner I proceeded, with the aid of a guide, to view some parts of the town. The Hotel de Ville (the town house) is a magnificent ancient building; its spire is said to be three hundred and sixty-four feet in height. The Cathedral also is a magnificent building. Service was going on whilst I was there. The image of the Virgin occupied as usual a conspicuous place, all festooned and adorned with flowers. The organ (accompanied with a fine vocal choir) was pealing through the glorious pile, which it was sad to see made the scene of such childish, heathenish idolatry. Afterwards, I proceeded to the docks (connected with the canal) and to the Boulevards—fine promenades round the city planted with trees; these I suppose were formerly the ramparts. On Sabbath I attended service forenoon and afternoon in the English Episcopal Chapel. In the evening I heard a French sermon in another Protestant place of worship. I stepped into some of the churches, and found large numbers of people in them engaged with apparent de-

voutness in their idolatrous services. In the streets there was no appearance of a Sabbath. The shops were all open, so were the theatres in the evening, together with all other kinds of folly. On Monday I proceeded to view some of the other places of interest. I visited the Place de Martyrs, where those are interred who fell in combat with the Dutch in the revolution of 1830. I visited also the National Museum, where there is a fine collection of pictures, &c., the Park, the Place Royale, &c. I visited again some of the churches, Notre Dame de Finisterre, where there is a beautiful pulpit and organ, baptismal font, altars, confessionals ranged round the church (I saw sometimes the process going on; in one of the churches there was a confessional box with the inscription 'English and French Confessor'); Notre Dame des Victoires, a beautiful church. You see that Notre Dame, our Lady, is a great favourite: there are also the churches of Notre Dame de Paix, Notre Dame de Bonne Nouvelle, and perhaps others. In the church of St. Nicholas there were candles blazing before St. Anthony. This I frequently saw done in honour of the Saints. Candles are in great request in the Romish worship; many of those I saw were of huge dimensions. In the same church there is a statue of Christ, representing him literally with a marred countenance (very different, whether done designedly or not, from the beauty and ornament lavished on the Virgin), and covered with a robe. I saw a woman approach with apparent reverence, kiss the foot and hem of the robe, and then lift up her child to do the same. Brussels is a beautiful city, but not equal, I think, to Edinburgh. At half-past six P.M., I left per railway for Amiens, on my way to Paris, arriving there at half-past one A.M. After

breakfast I sallied out to see a little of the town, which lies upon the river Somme, and is a considerable place, containing nearly 50,000 inhabitants. The principal object of attraction is the Cathedral, which, both externally and within, is extremely beautiful and grand. Accompanied by the beadle, verger, or some such person, I ascended to the summit of the building, and walked round the gallaries (outside) by which it is encircled, obtaining a fine view of the surrounding country. In the neighbourhood there are extensive peat-mosses, in which numbers of people were busily engaged preparing their winter fuel. At a quarter before eleven A.M. I left for Paris. Some parts of the scenery by the way, especially on the banks of the river Oise, are very beautiful, though there is nothing of the grand or romantic. At three o'clock we reached Paris. I got into an omnibus and drove to the Hotel de Normandie, in the Rue St. Honoré, close to the Palais Royal, and within a very few minutes walk of the Tuileries. I shall, however, reserve till next week my account of Paris and journey home. . . . . I remain, my dear father, your affectionate son, "JAMES CARMENT."

In more recent years, Mr Carment, accompanied by Mrs Carment, paid several visits to the Continent, which gave him much pleasure. He particularly enjoyed the scenery on the banks of the Danube and the Lake of Lucerne. His visit to Geneva also, associated so much with John Calvin, was one of the events he liked to dwell upon. Writing from Vienna, on May 17th, 1877, he says:—. . . "Heidelberg, which we reached on Saturday afternoon, is beautifully situated on the banks of the Neckar, a considerable stream, which falls

into the Rhine a few miles further down. The town itself is nothing very special; but the old Castle and the grounds around it are splendid. . . . We left Heidelberg at nine o'clock on Monday morning for Würsburg, *en route* for Nurnberg. Part of the route was very pretty, and part common-place. We reached Nurnberg about five o'clock. It is really a quaint old town and worth seeing, but ——— depreciated Frankfort too much. Frankfort is a splendid city, and well worth seeing. We walked a good deal through it, saw Schiller's statue, Goethe's and Guthenberg's, and ascended Katharine's tower, from which we had a fine view of the whole city. To return—we left Nurnberg at 5.30 A.M. for Passau, which we reached at 5.45 P.M. I should mention that we stopped for some time at Ratisbon, and then we came in sight of the renowned Danube. . . . The sail to Linz was splendid—the most beautiful scenery almost imaginable—beautiful hills wooded to the top in the loveliest manner. We reached Linz at seven o'clock. . . . Next morning we left Linz for Vienna at 7.30. The sail again was extremely fine. The scenery was magnificent; it was the finest *river* sail, including that of the previous day, which we ever had; I think it far surpasses the Rhine." Writing from Meiringen on May 25th, he says:—"We reached Lucerne on Tuesday night at nine. Next morning about ten we started for Fluellen, at the head of the Lake Lucerne, which is about twenty-four miles in length. It was a fine forenoon, and we had a splendid sail, the scenery was of the most magnificent description,—sublime, romantic, extraordinary. We passed William Tell's *platte* and chapel, erected at or near the spot where traditionally he leaped ashore. We spent an hour at

Fluellen, and then returned to Lucerne, which we reached between four and five o'clock. In the evening we took a walk to see the stone lion Denkmal, executed in honour of the Swiss Guards who fell in defence of Louis XVI., after a model furnished by Thorwaldsen. It is really a most beautiful work—extremely so, and well worth seeing. On Thursday morning we left for Interlaken, which we reached about half-past five. We sailed up the Lake of Thun in a steamer. The evening was wet, and so was this morning; however we left for this place about 9.20. After a short railroad travel we got into a steamer and navigated the lake of Brienz. The day cleared up pretty well as we went onward. We reached Brienz about eleven, and got into a *diligence* bound for Meiringen, about eight miles distant. It is a very romantic spot: mountains, waterfalls, &c., in profusion. We had a pretty long walk to see the falls of Reichenbach, and after resting, went another walk which led to the old castle of the Counts of Hasti. We intend leaving early to-morrow on our return to Interlaken, but wish to spend an hour or two at Giessbach, on the shores of Lake Brienz, where there is a famous fall. We intend leaving Interlaken on Monday morning for Geneva." Writing from Geneva on the 29th May, he says:—"On Saturday evening at Interlaken we had a pretty long and very fine walk in the neighbourhood of Interlaken. We ascended an eminence to see an old castle, from which we saw both the lakes Brienz and Thun. It was a fine evening; a number of cows were feeding near with large bells round their necks, which made a constant but agreeable jingle. Later, we went to the Kursaal and heard some splendid music. . . . . On Saturday we could

scarcely see the celebrated Jungfrau, which is very near; but Sabbath was a clear and beautiful day, and we feasted our eyes repeatedly upon this glorious mountain, nearly 14,000 feet in height. We went at eleven and again at four to the English Church. . . . On coming out a gentleman accosted me; he had been sitting in the same seat with us in church the Sabbath before at Munich. He said he was an elder of the Free Church, and I told him I was a minister of the same."

Although Mr Carment greatly enjoyed these Continental tours, yet he always had a special appreciation for the scenery of his native land. During one of his visits to Rothesay, probably in 1854, when in an evil hour the Sabbath steamer made its first voyage from Glasgow to Rothesay, he, we are informed, took his stand on the pier, and lifting up his voice commended the great truths of the gospel to those who resorted thither. Whilst, however, greatly admiring its beautiful bay, he thought Rothesay too much of a town, and desired a quiet locality in which to spend his autumn holiday. Arrochar, situated so picturesquely at the head of Loch Long, an arm of the Firth of Clyde, amid Alpine mountain scenery, was sometimes selected. Here many pleasant days were spent in boating on Loch Long or walking along the finely wooded sides of Loch Lomond. More distant excursions were made to Glen Croe, which lies beneath the majestic shadow of Ben Arthur, better known by the name of "The Cobbler"; or exploring the wild scenery round Loch Sloy, whose solitary wastes once resounded with the battle-cry of the clan Macfarlane, who inhabited the

district in the days when "might was right." The pleasure of a few weeks sojourn at Arrochar was much enhanced by friendly intercourse with one who belonged to St. Fillans, and who was a hearer of Mr Carment's when he first came to Comrie. He is well-known as unwearying in every matter pertaining to the prosperity of the district and of the Free Church, of which he is a warm supporter and esteemed office-bearer.

Lochgoilhead, however, was more frequently resorted to for necessary rest and recreation. Like Arrochar, it possesses an interesting history. It was anciently known by the name of Kilnambrathairnkill, which signifies "a spot of ground upon which a church or chapel was built," but for the last three hundred years it has been known by its present name. An archdeanery, it is said, existed in the times of popery and prelacy. In the times of persecution, its minister—Mr John Munro—espoused the cause of the Covenant and suffered for it, having been for some years separated from his much attached parishioners. To their great satisfaction he again ministered to them. He died minister of Rothesay in 1696. The people suffered privations also, and, could the rugged fastnesses of the mountains in the neighbourhood disclose the secrets wrapped up in the past, we doubt not but that many a thrilling tale would be told regarding trial and hardship endured amid these solitudes. There is interest of another kind pertaining to Lochgoil. Near the foot of the loch stands on a rock the massive sea-girt ruin of Carrick Castle, which has withstood "the battle and the breeze" for many centuries, and whose appearance still awakens a feeling of commiseration for the hapless victims who had been immured within its gloomy precincts. It is

situated at the spot, where, as has been supposed, Lord Ullin's daughter, celebrated in song, was drowned while crossing "Lochgyle's dark and stormy waters." In this delightful neighbourhood, surrounded with much that is magnificent and sublime, were spent many very enjoyable seasons. Its seclusion made it all the more valuable in Mr Carment's estimation. Of its noble surroundings and striking and majestic scenery he was never tired. The winding loch,—with the neat village situated so romantically at the head,—with its beautiful bays and promontories, and Ben Donach, Ben Veula, and other mountains, possessing a dignity and grandeur which he thought seldom surpassed, always called forth his enthusiastic admiration. On the Sabbath there seemed to rest on the scene a peculiar peacefulness. It was interesting on a beautiful Sabbath morning, when the calm blue waters of the Loch reflected the high hills, whose grassy sides almost descend to the water's edge, to see the small boats crossing from the other side bringing their occupants to church, reminding one of similar scenes witnessed eighteen centuries ago on the Sea of Galilee.

In August 1859, the first year Mr Carment with his family came to sojourn at Lochgoilhead, a neat wooden Free Church was opened, which has since been replaced by a more substantial building. The opening services were conducted by the venerable Dr Elder of Rothesay, and another esteemed minister, the late Dr Alexander S. Paterson, of Hutchesontown, Glasgow. During the time Mr Carment was in the habit of repairing to Lochgoilhead, a period of twenty years, he usually preached several times each season. The congregation was

then only a preaching station—the attendance in summer being considerably augmented by visitors from Glasgow and Edinburgh, but for the last few years they have had an ordained minister. Some of the residenters in the village had been hearers of his father in Glasgow, while others remembered him, forty years before, coming to assist their excellent minister and able preacher of the gospel, the well-known Rev. Donald M'Gillivray, who died minister of Kilmallie a few years before the Disruption. When at Lochgoilhead Mr Carment did not forget to visit the old and feeble, who expressed themselves deeply grateful for his services, some aged Highlanders specially appreciating his prayers in the tongue they could best understand. When there a year or two ago, the writer learned that his sermons were still remembered, his informant quoting a sentence of one which he had heard many years before. To the members of his family the mention of Lochgoilhead awakens many very pleasant memories of days spent in such a beautiful region.

After what has been said regarding Mr Carment's intense love for his country and admiration for the great men who had contributed to raise it in the eyes of Christendom, it is easy to understand that he was a patriot in the best sense of the word. On one occasion he said—"As Scotchmen, we are all proud of our native land. Love of country is a fire that burns in every Scottish breast. Macaulay says of William of Orange that he was like a 'volcano covered with snow' —under his cold, impassive exterior burned an ardent flame of affection. It is something like that with us—

not very easily roused, but tremendous when we are roused. That is embodied in our motto, *Nemo me impune lacessit*—'Nobody shall injure me with impunity.' To be a citizen of the world may sound very grand, but there is such a thing as patriotism, and I would not give much for the man who was so much a citizen of the world as to have no special love for his own country. Our native land is distinguished in many respects. It has had its military heroes, from Bruce and Wallace down to Lord Clyde; among literary men from the ranks of the people, no prouder name can be mentioned than that of Hugh Miller; while among its distinguished divines we recall such men as Knox, Melville, Chalmers, Andrew Thomson, William Cunningham, and one who has lately passed from us, Robert Smith Candlish. Such men never die; they live through all time." *

During his ministry Mr Carment received many tokens of affection and esteem. On the 8th December 1864 his congregation and other friends presented him with a handsome silver tea service, together with a purse of sovereigns. In making the presentation, Mr Drummond of Drumearn, who presided, said: "I trust, my friends, we shall never forget the noble stand our Disruption ministers made for the purity of our Church as involved in the sole headship of Christ over it. Let us ever cherish those principles for which they contended, and for which they sacrificed so much, for they are your principles and mine as well as theirs, and we are bound to do what we can to hand them down to our children's children."

* *Strathearn Herald*, 6th December 1873.

On this interesting occasion several ministers, including Mr Omond, and Mr Milne of Braco, were present, and added to the evening's enjoyment. In returning thanks for the presentation, Mr Carment said: ". . . Splendid as it is in its material form, I yet view it as a symbol of something greatly more valuable than itself. The hearty goodwill, the kindly feeling, of which it is the material exponent, is that which confers on the beautiful gift its chief attraction, and invests it with charms far superior to those which merely meet the eye. The idea represented is always grander than the type which represents it; and so it is in this beautiful type of something more beautiful than itself. It is but the material symbol and embodiment of sentiments and affections vastly more precious than itself, and from their very nature incapable of being either sold or purchased. It is of the greatest importance that between pastors and people there should exist mutual goodwill; without this precious oil the machinery will not work smoothly. In our native Scotland—deemed though it be by some to be as rugged in its mind and temper as in its physical aspects—there exists, more perhaps than in most regions, a genial sympathy between the pulpit and the pew: an educated ministry in the one, intelligent and interested auditors in the other, reciprocally exercising a most wholesome influence on each other. A good deal has been said by certain parties of the decay of the pulpit, of the progressive loss of its power and influence. Is it the wish that is father to the thought? Be that as it may, these people are labouring under a delusion. In the confidence and affections of the Scottish people the sacred ministry retains unimpaired its long-established

standing, its high position, with every appearance of continuing to do so for generations to come.

"I shall only further remark that I regard the proceedings of this evening as furnishing decided testimony to your continued attachment to the distinctive principles which characterize our Free Church. For the maintenance of these we were necessitated twenty-one years ago to quit the Establishment, deliberately renouncing—though not insensible to their value—all the advantages it had to offer, that we might retain unimpaired, and transmit to our children after us, the rights and privileges conferred on the church by its Great Head, and handed down to us by our martyred forefathers. This night proclaims your undiminished attachment to what is really the church of our fathers. As a congregation we have had our vicissitudes. By death and removal we have lost many valuable members; yet, by the Divine goodness, we are still strong, alike in the number and social standing of our people and in our mutual harmony. I conclude by again tendering you my cordial thanks for this valuable and beautiful gift—adding, as I think I may and ought to do, Mrs Carment's also, sharing, as by a happy necessity she must do, in the enjoyment of it." *

The first, and till his own death the only, breach in Mr Carment's large and happy home circle occurred in March 1869, when his second daughter, Margaret, died at the age of sixteen.

> "Oh, well it is for ever, oh, well for evermore!
> Her nest hung in no forest of all this death-doomed shore."

She inherited much of her father's character—his love

* *Crieff Journal*, 10th December 1864.

for animals—his righteous indignation against what was wrong or mean—his vivid imagination and literary turn —his reserve in speaking of his own deeper feelings; while at the same time her bright winning manner and warm-hearted disposition endeared her to all.

Her death affected him deeply, and his visits to the sorrowful and the bereaved became more sympathetic than ever. With a tenderness, which those who only witnessed him in his more reserved frame did not perhaps suspect, he often proved a minister of consolation to those who were in any trouble, endeavouring, "when their hearts were overwhelmed within them, to lead them to the Rock that is higher than they."

Five years afterwards Mr Carment lost his aged mother, to whom he was very warmly attached, and of whom he always spoke with the greatest veneration. Since her husband's death in 1856 she had resided in Edinburgh, where, as in Rosskeen, she was known as a Christian benefactor among the poor, the aged, and the dying, and as taking a deep interest in all that pertained to the progress of Christ's cause and kingdom. Amidst many domestic bereavements in the manse of Rosskeen she had been greatly upheld, and in the evening of life the mellowing fruits of the tried and aged believer were abundantly seen in her. She died on the 17th of October 1874, in the 80th year of her age. On the occasion of her death Dr Beith wrote the following letter to Mr Carment:—

"Manse, Allan Park, Stirling, Nov. 2d, 1874.

"My dear Mr Carment,—The notification of your mother's death brought to my mind many recollections of the days of other years—Richmond Street, Glasgow;

Rosskeen Established Church and Manse; and the Invergordon house of Post-Disruption times. The same calm, contented, quiet, happy, peace-speaking believer she was through all.

"I had a sincere admiration of your mother, and I do not think I ever knew a more saintly person. I saw her in affliction and when she had comparatively no sorrow. Her loving attention to your father, her gentleness, yet firmness, with you all when you were children, or at least boys, made me love her character. Mr Stewart, Cromarty, shared this feeling largely with me. His manner with *her*, whilst always very *free* as to your father, was always deeply respectful, more like the reverence of a son than the regard of a friend. We often spoke of her together, and often remarked the good providence of God in giving *such* a wife to Mr Carment.

"The old generation is fast passing away. You are now growing an old man, and I remember nursing you and playing pranks with you and John when you were just beginning to walk. How soon must our time come! How blessed to think of the life beyond the grave—a life purchased by the precious obedience unto death of our glorious Head, and as sure to us who believe in Him as is now the forgiveness of sin, the acceptance of our persons, and the spirit of adoption. Then the resurrection unto life! The dead shall live again. Them that sleep in Jesus, God will bring with him when he comes. How short will the interval be in their apprehension between the moment in which they shut their eyes on the present world and open them on the new heavens and the new earth! No computation of time in eternity!

"I offer you all my sincere sympathy, and my expression of regard. I do not speak of condolence. You have lost the prayers of one whose prayers must have been singularly a blessing. But she has entered into rest, the rest of her Lord,—Affectionately yours,

"ALEX. BEITH.

"The Rev. James Carment."

In 1847 Mr Carment was approached by Hope Street Gaelic Congregation, Glasgow, with a view of his becoming their minister should his preaching prove acceptable. But while duly appreciating their kindness, he did not from the first encourage anything that might have the effect of dissolving the tie subsisting between him and his people.

"I have no desire," he writes at the time, "to leave Comrie. Supposing it were in my choice to go or to stay here, I would decide at once in favour of remaining where I am."

Of him the words were literally true—

> "Remote from towns he ran his godly race,
> Nor e'er had changed, nor wished to change his place."

From the first day of his ministry, when, after his ordination, he visited a parishioner, then on his death-bed, to the very last act of his ministry at Comrie, when he visited a sick member at a farmhouse a few miles distant from the manse, his desire was expressed in the words of the Shunammite: "I DWELL AMONG MINE OWN PEOPLE."

CONCLUSION.

"For we know, that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. v. 1.

On the 28th day of September 1879 Mr Carment completed the thirty-eighth year of his ministry in Comrie. Although it could not be affirmed that his "eye was not dim, neither was his natural force abated," yet he still possessed a considerable amount of vigour, and was enabled without assistance to discharge all the duties of the ministry. He still delighted in his loved work of pastoral visitation, and often was he seen bending over the bedside of the aged and the dying. It was a work which he felt could only be performed in this world. Describing one Sabbath the honourable work which Christians are privileged to perform when on earth, he showed how even in heaven some of these privileges will be wanting—one of these being, "There will be no sick to visit." Another remark made on a Communion Sabbath about the same time was, "I am sure God's people would not like to live here always." In this connection, perhaps no verse of scripture was more frequently used by him than the one he quoted in prayer on the last Sabbath he preached to his people: "For we know, that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

During these thirty-eight years, as was to be expected, he had witnessed many changes. Looking round upon the congregation, he gradually missed the well-known

countenances of those whose services had been helpful to him, and whose memory he fondly cherished. The congregation, though not so large as at the Disruption, when it numbered between seven and eight hundred members and adherents, was still a large one, and embraced many who had come to reside in the district since that time. About a year before his death he and the congregation had to lament the removal of the last Disruption elder, Mr John M'Gregor. In the death of this "father in Israel," who had been an elder for nearly fifty years, Mr Carment felt that the last link was now severed which bound him with those who formed the kirk-session in 1843. In the presbytery also, in the nature of things, there had been many changes, although these were fewer than in most presbyteries of the same size. * With all his brother ministers his relations were of the most cordial kind. Regarding his connection with the presbytery we may give the testimony of the esteemed clerk of the presbytery, the Rev. James Macdonald of Aberuthven:—"We all know the affection and respect with which he is universally regarded wherever he is known. It could not be otherwise with one so frank and fearless in the expression of his opinions, and so faithful and generous alike to friend and foe. In the presbytery he is beloved by each and all; and nothing gratifies us more than when he comes out—too seldom it is—with his views on present-day questions."

* At his own death only three ministers who were members of the presbytery at the time had died. These were Mr Douglas of Muthill, and two devoted ministers at Ardoch, the Rev. Peter Grant (who succeeded the Rev. Samuel Grant), and the Rev. John Williamson. While these pages are passing through the press the death is announced, in a good old age, of the Rev. Mr Gun of Madderty.

Mr Carment was a member of the General Assembly in 1879, and attended its sittings with that degree of regularity which always characterized his attendance at the Synod and Presbytery. In the following July he preached a sermon on a Sabbath afternoon in Glenartney. The writer was with him, and vividly remembers the occasion, as the congregation—some of whom had come from a considerable distance—assembled together at Mailerbeg, beneath the open canopy of heaven. The evening was exceedingly lovely, and the scenery on every side fully justified the remark of a neighbouring minister, that Glenartney bore a considerable resemblance to Palestine, which he had lately visited. The service was begun by Mr Carment giving out to be sung, words which he was very fond of:

> "Lord God of hosts, my prayer hear;
> O Jacob's God, give ear.
> See God our shield, look on the face
> Of thine anointed dear," &c.

This was the last time Mr Carment conducted these open-air Sabbath services, which for many years he occasionally held in various parts of the parish.

Before proceeding with his family to Tighnabruaich, in the Kyles of Bute, where a few happy weeks were spent, he presided at the last communion season he was to see. His action-sermon on this occasion was from the words, "O sing unto the Lord a new song, for he hath done marvellous things." We give a few extracts from it. Dividing the text into two heads—*The Song* and *The Singers*—he said of the first head:—"It is a new song. May it not be called so because of its

special excellence; because it celebrates new manifestations of the divine perfections; because of its eternal freshness. When the Lord saved Israel out of the hand of the Egyptians, then sang Moses and the children of Israel a song, a new song unto the Lord. (Exod. xv., Judges v.) When the ark was brought into the tent which David had pitched for it, he delivered a new song—to thank the Lord—into the hands of Asaph and his brethren; and so in various other cases we find new mercies giving rise to new songs. When the Lamb came and took the book out of the hand of him that sat upon the throne, the four living creatures and four and twenty elders fell down before the Lamb, and they sang a new song. (Rev. v. 6-10.) The new song is a song in praise of divine redeeming love and its marvels. There are many notes in this new song—a song set to heavenly music—a song which has God himself for its author, for he it is who puts it into the hearts and mouths of his people. There is a note of wonder, of admiring wonder, both in respect of the redemption in its general aspect, and of their own special interest in it. 'And without controversy great is the mystery of godliness.' 'So great salvation.' . . . There is a note of gratitude: 'O give thanks unto the Lord, for he is good, for his mercy endureth for ever; let the redeemed of the Lord say so.' There is a note of faith, of faith in those glorious realities which form the subject of the song. There is a note of love, of deep-rooted and genuine love to Him who loved sinners first, and gave himself for them. There is a note of joy,—'I will rejoice in thy salvation,'—a joy sometimes rising into rapture. There is a note of triumph: 'Nay, in all these things we are more than conquerors,

through him that loved us.' What is the subject matter of this new, this matchless song? It is a song in praise of the marvellous things done by God in the work of salvation. It is a song in praise of that sovereign, everlasting, infinite grace which is the spring of our salvation. . . . It is a song in praise of Christ and his redeeming love, with all its marvels. It is sung in celebration of the glorious perfections of Jesus Christ, as the incarnate Son of God, and mediator between God and us. It is sung in celebration of his marvellous life, with all its glorious manifestations of love to God and man. It is sung in celebration of his atoning death. 'Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever.' It is sung in celebration of his victory and triumph over all the powers of darkness: 'Thou hast ascended up on high; thou hast led captivity captive.' 'His right hand and his holy arm hath gotten him the victory.' . . . II. The singers are the redeemed from among men. It is these alone who can sing this song in all its compass; these alone who can say, "Thou wast slain, and hast redeemed us unto God by thy blood." Once they could not sing this new song; indeed even now, and so long as they are in this world, they sing it but imperfectly. When first they were aroused to think in solemn earnest about the things which concerned their salvation it was sighs and not songs which proceeded from their burdened hearts. They wept and made supplication, yea, to many of them it often seemed next to impossible that the new song could ever be sung by them. But the Lord hath heard the voice of their

weeping; and now, though sighs and cries still interrupt at times the flow of rejoicing song, yet they are able to take their part in the song of salvation. Rejoicing over the great deliverance vouchsafed to them, their grateful language is, 'O Lord, we will praise thee; though thou wast angry with us, thine anger is turned away and thou comfortedst us. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation.' 'When the Lord turned our captivity, then we were like them that dream; then was our mouth filled with laughter and our tongue with singing. The Lord hath done great things for us, whereof we are glad.' The singers, then, are the called of Jesus Christ—those who have been born again of his Spirit, washed in his blood, clothed with his righteousness. And now as they go on their pilgrim way towards the heavenly country they sing with gladness in the righteous ways of the Lord: 'And the ransomed of the Lord shall return and come to Sion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.' In the Lord's Supper the great event which forms the grand theme of the new song is set vividly before you; and, if with right affections you partake of it, you will find yourself stirred up to sing with renewed fervour, to sing with your life as well as with your lips the praises of redeeming love. Come, then, to get fresh cause for praise; come to get confirmation of your pardon; come to get your spiritual strength renewed; come, desiring and expecting to receive out of the fulness of him in whom it hath pleased the Father that all fulness should dwell. And then, with renewed vigour and increased hope and

cheerfulness, proceed on your way through the wilderness till at length you reach Emmanuel's land and enter into the rest which remains for his people."

On the 24th of September Mr Carment presided at the laying of the foundation stone of the new Free Church in Comrie, a large legacy having been bequeathed for this purpose by a member of the congregation who had long taken much interest in its welfare. The ceremony itself was performed by Principal Rainy, whose presence and address on that occasion were much appreciated. It was a beautiful autumnal day, and the members of presbytery as well as members of the congregation and other friends appeared in large numbers. We reproduce part of Mr Carment's brief address:—"Our present church bears on its front the date 1843, a year that for many generations to come will thrill with high and sacred emotion the hearts of our people. We are still faithfully attached to those great and all-important principles which lie at the foundation of the Free Church of Scotland, and on the maintenance of which in all their integrity the welfare of our church under God depends—the principles of the spiritual independence of the church, and the rights of the Christian people. Let us strive to hand down these to our posterity unimpaired, and let us hope that they will maintain them with equal constancy and equal appreciation of their unspeakable importance. To the illustrious men, who may in a sense be called the founders of the Free Church of Scotland, we all look back with mingled veneration and affection—a Chalmers, a Gordon, a Cunningham, a Candlish, and a Buchanan. These are the names which will never be forgotten; but

we are thankful that we are still blessed with men able wisely to conduct the affairs of that great body to which we belong." Many assembled that day remember the appearance of the Rev. Mr Omond, who took out his Bible and read in impressive tones the following words in Ezra, so very appropriate to the feelings of the old people, who, with their minister, had ever a warm affection to the church of 1843:—"But many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy." The closing address was given by the Rev. Mr M'Laren of Dunning, another attached friend of Mr Carment's, who for a long series of years gave much valuable assistance at communion seasons.

Mr Carment did not live to see the completion of the new church. It was becoming apparent (to himself at least) that his working day was nearly over. The words in one of his favourite hymns might be applied to him:—

"I've wrestled on towards heaven,
'Gainst storm and wind and tide;
Now, like a weary traveller
That leaneth on his guide,
Amid the shades of evening,
While sinks life's lingering sand,
I hail the glory dawning
In Emmanuel's land."

That glory might become dim to his mental sight by reason of bodily infirmity, yet, although "his Father chose to put him to sleep in the dark, that would not hinder him from waking up in glory." For a few weeks longer he struggled on in increasing weakness, and then

he was forced to succumb to the trying illness, which for him was "the right way that he might go to a city of habitation." On the 29th of January 1880 he entered into "the rest which remaineth for the people of God," joining "the spirits of just men made perfect," and fully realized the words he once spoke from with much fervour at a communion table: "And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

The following Sabbath Mr Henderson of Crieff preached at Comrie. He made suitable reference to the loss the congregation had sustained by the removal of their minister, "whose presence and influence," he said, elsewhere, "will be missed many a day in Comrie." In both of the other congregations the ministers also made kindly references to his death.

On Tuesday, 3d February, he was buried in the New Cemetery, Comrie, where he rests "until the day break and the shadows flee away." The feelings of his people that day may be expressed in the words, "Sorrowing most of all for the words which he spake, that they would see his face no more."

On Sabbath 8th February funeral sermons were preached by Mr Omond of Monzie in the forenoon, and in the evening by Mr Donald of Blackford. Mr Omond, after preaching from the words, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory," referred very suitably and affectionately to Mr Carment's public life as a member of the Presbytery of Aucherarder and to

his labours as a minister and a pastor. In the evening Mr Donald preached from Colossians iii. 3, 4. In concluding his sermon, he said: "It has been my privilege to be often in this pulpit, and always with pleasure; but to-day a cloud of sorrow hangs over me. It is a sad thing to lay a comrade in his grave, and one, too, who fought so long and well, and not for himself. While he was our fellow-soldier, he was your pastor, and you also had found it a trying day to see the grave close over his remains. It was nearly the last of his public appearances to stand in the midst of you at the laying of the foundation stone of that goodly building which you are soon to occupy; but it was a better and a far grander sight that some of you beheld when, after his ministry had begun, and he had tasted the sweets of life, you saw him leave goodly buildings, and lands, and vested rights, rather than surrender to the civil power rights that belong to Christ and his church. You followed him, and you have found that they who do such things for the kingdom of God's sake receive manifold more in this present time, and in the world to come life everlasting. Your late pastor was loyal to the truth, fearless in expressing it, and strenuous in advocating it. Nothing but studying much, and drawing much from the fulness that is in Christ, could have made him so acceptable among you these thirty-nine years; and as he preached to others so he lived himself. He loved you for the truth's sake, and watched for your souls as they do who know that they must give an account. There was with him no flippery, no unmeaning salutations, no fair speeches, but plain, kindly, and honest dealing. Though he was a man of noble independence, yet no one had a more humble estimate of him than himself. His friends

observed—and perhaps you yourselves observed—that the time of harvest was coming near, if ripening graces and mellowing fruits were any indication. You must look for him now not in the field but in the garner. The man who was so scrupulous lest he should sin, you must now think of as among the spirits of just men made perfect, beholding the King in his beauty, and with them saying, 'Worthy is the Lamb that was slain to receive glory and dominion for ever and ever.' Be not slothful, but followers of them who, through faith and patience, inherit the promises."

Mr Carment's ministry together with that of his father and grandfather extended to exactly a century; and he is represented in the Free Church at present by his son, the Free Church minister of Yarrow and St Mary's Loch.

We conclude our work by inserting the following two testimonies regarding Mr Carment's life and work in Comrie. The first one is embraced in the inscription recorded on the handsome monument erected over his grave. It is as follows:—

"Erected by his congregation and other friends in loving memory of the Rev. James Carment, M.A. Born 23d March 1816. Ordained minister of this parish 28th September 1841. Died minister of the Free Church 29th January 1880. A gifted and faithful minister of Jesus Christ; a lover of truth and a good conscience; an affectionate husband and father; a sure friend; a watchful pastor; honoured to be a successful winner of souls. 'If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.'"

The other is by the presbytery, of which he was a member for nearly forty years.

At Auchterarder, the 30th day of March 1880 years, which day the Free Presbytery of Auchterarder having met and been constituted.

"The presbytery cannot allow this their first regular meeting since the death of their brother, the Reverend James Carment, to pass without expressing the sense of the great loss they and the congregation to which he had ministered so long have sustained by his sudden and unlooked-for removal. Coming to Comrie when the troubles of the church, and especially of this presbytery, were great and imminent, he at once took his position, made no secret of his convictions, never shrank from expressing them, and when the time came to act, and the alternative was—abandon principles and retain emoluments, or sacrifice emoluments and maintain principles, there was on his part not a shadow of hesitation. What the state had given the state was at liberty to take away; but the crown rights of the Lord Jesus and the spiritual privileges of the Christian people had to be asserted and maintained at all hazards, and irrespective of inferior consequences. All the elders of the congregation, with the exception of one, the whole of the deacons, and a very large proportion of the parishioners, joined Mr Carment in leaving the Establishment; and with undiminished zeal and popularity he continued his ministrations both in public and private among them, till serious sickness arrested his labours. With superior talents, and large and ever-increasing attainments, he combined habits of regular study and application that enabled him to bring forth discourses

at once varied and full. His clear apprehension of the doctrines of grace, and his appreciation of their worth and excellency, characterized his preaching. He was most esteemed and loved by those who best knew him; was greatly respected and valued by his own congregation; and credited with uprightness and straightforwardness even by those who differed from him in opinion and in action.

"The presbytery feel that they have lost a warm-hearted, trustworthy friend, whose memory must be cherished by them with respect and affection. And when they turn their thoughts to the manse of Comrie, and remember the bereaved and mourning ones there, they would thank God for the assured conviction they may entertain concerning the blessedness of the departed; and they would commend the widowed partner and her children to the loving care and guidance of their Covenant Father and Saviour."

"AND I HEARD A VOICE FROM HEAVEN SAYING UNTO ME, WRITE, BLESSED ARE THE DEAD WHICH DIE IN THE LORD FROM HENCEFORTH: YEA, SAITH THE SPIRIT, THAT THEY MAY REST FROM THEIR LABOURS; AND THEIR WORKS DO FOLLOW THEM."

SERMONS

BY

THE REV. JAMES CARMENT

OF COMRIE.

SERMONS.

SERMON I.

CHRIST THE PLANT OF RENOWN.

"And I will raise up for them a plant of renown."—Ezekiel xxxiv. 29.

In the Scriptures of the Old Testament we find frequent predictions and promises of Christ couched under different figures, all of them aptly and beautifully shadowing forth the grace and glory of the future, earnestly-expected Saviour; all of them calculated to instruct, refresh, and animate God's people of old amid their varied difficulties and distresses, and calculated still to promote the same ends—even after he has come. At one time he is spoken of as a Shepherd, who shall gather the dispersed sheep and feed them upon the mountains of Israel, by the rivers, in a good pasture; at another, as the Rock laid in Zion for a foundation; at another, as the Sun of Righteousness, who with healing in his wings shall arise upon a benighted and perishing world. And here, as the Plant of Renown. In speaking from these words we shall consider—I. By whom and how this Plant of Renown has been raised up. II. For whom he has been raised up. III. The nature and properties of this Plant, shewing that it is indeed a Plant of Renown.

I. "And I will raise up." It is God who speaks. He

it is who promises to raise up this Plant of Renown, a promise which has been blessedly, gloriously fulfilled. None but he was capable of raising up this wondrous, matchless Plant, in the production of which a world's salvation was involved. How was it raised up?

1. In the types, sacrifices, promises of the Old Dispensation. Then this Plant—planted in the eternal counsels of the Three-One God — began to unfold dimly and slowly its leaves and blossoms, and with the grateful shade of its expanding branches to cover the hills and the valleys of Judah. And even then not a few were attracted towards it, and with great delight sat down beneath it.

2. It was raised up when the Word became flesh. "For he shall grow up before him as a tender plant, and as a root out of a dry ground." The glory of this divine Plant, transferred from the blooming bowers of Paradise to this earth's cold, unkindly soil, was for a time hidden; but even then there were some eyes divinely opened who beheld his glory—the glory as of the only begotten of the Father, full of grace and truth, and who rejoiced in the near prospect now before them of this Plant of salvation extending its healing branches over a lost world.

3. It was raised up when the Saviour—by wicked hands, yet by the determinate counsel of God—was nailed to the accursed tree. Then from this pierced Plant began to flow that divine balm which was to be for healing and salvation even to the ends of the earth and to nations yet unborn. "Even as Moses lifted up the serpent in the wilderness, so has the Son of Man been lifted up; that whosoever believeth in him should not perish, but have everlasting life."

4. It was raised up in the resurrection of Christ and in his ascension into glory. Then this Plant, buried deep in Death's dark chambers for a time, sprung suddenly up in renewed strength and beauty, never more to be cut down or fade, but to bloom with divine loveliness throughout eternal ages. Then did the height of this tree reach to heaven, and the sight thereof to the end of all the earth.

5. It was and is raised up in the preaching of the everlasting gospel. It is the great subject of the preaching of the gospel—to hold up this Plant of Renown so that every eye that looks may behold its glory. All preaching which does not do this is destitute of the gospel, is worthless and inefficacious. In the true preaching of the gospel—such, for instance, as we find it in the pages of the Apostles—the excellencies of this Plant of Renown are constantly, earnestly, joyfully, exhibited in all their graceful, blessed variety, in order that to it perishing sinners may seek, and find rest and salvation, and in order that Christ (as is his due) may be exalted.—Isaiah xi. 10.

II. For whom has this Plant been raised? "I will raise up for them."

1st. For his afflicted church and people. From the context we see that this promise, in the first instance, was specially made to them, "And they [my flock] shall no more be a prey to the heathen, neither shall the beasts of the land devour them, but they shall dwell safely and none shall make them afraid. And I will raise up for them a Plant of Renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more." This Plant

therefore is raised up for the sake and for the benefit of God's church and people, whom he has chosen and loved with an everlasting love, in order that thereby they may be sheltered and fed and saved. And herein conspicuously appears God's love to his people, and his care for their welfare, in thus promising and providing for them this costly Plant out of his own garden, which, or ever the earth was, was daily his delight—in order to defend them from all their enemies, and to supply all their necessities.

2d. Generally for sinners of the human race, without distinction of country—or character—for barbarian, Scythian, bond and free. All are equally guilty, equally lost—all stand equally in need of salvation. God has set this Plant of Renown to be for salvation to the ends of the earth. All are invited to avail themselves of it—all are welcome to come and repose beneath its grateful shade—all are welcome to apply its healing leaves to their gaping, festering wounds—all are welcome to eat of its pleasant fruits. None that come will be cast out, however miserable and loathsome their plight.

III. In what respects is this Plant a Plant of Renown?

1st. It is renowned for its everlasting duration. Though it has only comparatively recently appeared upon this earth, and displayed its celestial beauty among the sons of men, yet it has existed from all eternity, and shall exist to all eternity, never to perish by inward decay, never to be uprooted by violence, but to flourish for ever in perpetual verdure. Prov. viii., Ps. lxxii.

2d. It is renowned for its stately beauty, "In that

day shall the branch of the Lord be beautiful and glorious." So attractive is its beauty that the eye, once fixed on it, can never be withdrawn; so incomparable that every holy eye in heaven and on earth gazes on its divine loveliness with inexpressible and ever-increasing satisfaction; yea, the eye of God himself rests on this precious Plant with ineffable complacency and delight. The saints whose eyes, enlightened from above, have obtained a glimpse of its celestial glory, have had their desires kindled to behold more and more of it, and have in glowing language expressed their feelings with regard to it. Ps. xxvii., lxiii.

3d. It is renowned for its fragrance. It perfumes and sweetens the (otherwise pestilential) air of this wilderness. In whatever region it extends itself to, it impregnates the once noxious atmosphere all around with its heavenly odour.

4th. This Plant is renowned for its rarity. Search through heaven and earth and you will find none like it. It stands unrivalled and alone.

5th. It is renowned for the shade and shelter it affords. The Church says in the Song ii. 3, "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight." It is "for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain." Isaiah iv. 6; xxxii. 2. It affords a blessed shelter from the wrath of the fiery law—it is no refuge of lies—God himself has approved it. All who betake themselves to it will find everlasting safety in it. It shelters from every enemy—Satan, the world, temptation, an accusing conscience—none of them dare invade that sacred retreat.

6th. It is renowned for its extent. To it may be applied in a far higher and more glorious sense what is said about the tree beheld by Nebuchadnezzar in his dream, Daniel iv. 10-12, "The tree grew and was strong." Yes, it has taken deep root and filled many lands; the hills have been covered with the shadow of it; the boughs thereof are like the goodly cedars. It has sent out its boughs unto the sea and its branches unto the river. Psalm lxxx. 9-11. It extends from sea to sea, and from the river to the ends of the earth, and shall continue to spread yet further and further until all nations shall be blessed in it and shall call it blessed.

7th. It is renowned for its healing virtues. "The leaves of the tree were for the healing of the nations." Rev. xxii. 2. This is the Plant which yields that balm of Gilead which infallibly cures every diseased and dying soul to which it is applied. Thousands upon thousands have already proved its virtue, and never in a single instance failed. Many a case to which every other remedy has been in vain applied has happily exemplified the wondrous properties of this celestial balm.

8th. It is renowned for the fruits which it yields. The apostle John says of this tree (Rev. xxii. 2), "It bare twelve manner of fruits, and yielded her fruit every month." Some of these fruits we shall mention. They are wholesome, sweet, refreshing fruits. "I sat down under his shadow with great delight, and his fruit was sweet unto my taste." 1st. Pardon of sin.—This precious and sweet fruit grows only on this heavenly Plant. It is often sought elsewhere, but elsewhere it has never been found. Some seek for it on

the tree of the works of the law, some on the tree of morality, some on the tree of church ordinances—but vain is the search. This fruit grows only in all the universe on this one Plant, but there it grows in glorious profuseness. There, there is to be obtained for the taking, pardon of sin—large, free, complete. 2. Justifying righteousness, whereby the sinner is not only pardoned, but, more than that, received into the divine favour, accepted as spotlessly righteous. This precious fruit also is offered to our free acceptance. 3. Sanctifying grace.—In vain, also, shall this be sought for anywhere else; here it is to be found in blessed abundance. 4. Assurance of God's love. 5. Comfort in trouble. 6. Peace of conscience, and joy in the Holy Ghost. 7. Eternal life. This is the Tree of life.

These heavenly fruits are sweet indeed to the taste of all God's people; and, while they are grateful for what of them they have already received, they long for a larger and more satisfying share of them; and this, as God sees meet, they shall in due time obtain, for he satisfieth the longing soul, and filleth the hungry soul with goodness. "They shall no more be consumed with hunger."

Have you obtained an experimental knowledge of this Plant of Renown? have you sat down (with the church) under his shadow with great delight, and has his fruit been sweet unto your taste? If not, oh! begin now to do so, and cease not till you have been engrafted into the True Vine. If you have, seek to value more and more this Plant of Renown, and to cling closer and closer unto it. Amen.

Comrie, 28th September 1845.

SERMON II.

CHRIST THE TRUE FRIEND.

"This is my beloved, and this is my friend, O daughters of Jerusalem."
—Song of Solomon v. 16.

MAN is formed for friendship; it is essential to his happiness. It is not good for him to be alone; his weakness requires support; his affections require an object. He needs some one to share—by sympathy—in his sorrows and in his joys, alleviating the one and enhancing the other. We pity therefore the friendless; we compassionate those who in their poverty and age have no strong arm to lean upon—no kindly bosom on which to pillow the aching head—no warm heart to beat responsive to their joys and sorrows. But we, one and all, need a friend (in order to secure our happiness) such as this world cannot furnish us with. The man or the woman who passes through life surrounded with the kindest earthly friends, yet destitute of that friend spoken of in our text, is an object of the profoundest commiseration; whilst he or she, who, destitute of any earthly friend, possesses an interest in the favour and friendship of Jesus Christ, is to be envied rather than pitied. Happy are all those who can truly echo the language of the text, and say with holy rapture, "This is my beloved, and this is my friend, O daughters of Jerusalem."

In discoursing upon these words, we shall—I. Shew what a friend Christ is. II. Shew how his friendship is to be obtained. III. Shew upon what grounds we are

entitled to say, "This is my friend"; what the evidences are of our possessing an interest in his friendship.

1. It is the church—the bride—the spouse of Christ, which utters the language before us; and it is evident that it is Christ—the bridegroom—the husband of his church, concerning whom she says, "This is my beloved, and this is my friend." The language is that also of the individual believer. The voice of each daughter of Jerusalem to the virgins, her companions, is, "This is my beloved, and this is my friend." What are the characteristics of that friend whom the church so glories in? He is a divine friend: very God as well as true man. "Thy maker is thy husband." Were he not divine, he could not be to his people the friend they need. Were he not divine, they could not so implicitly, so confidently rely upon him as they do. Were he not divine, he could not atone for their sins; he could not renew and sanctify their fallen and polluted natures; he could not save them to the uttermost, nor would they be able, as they now are, to commit without a single misgiving their souls into his hands, or to rejoice in him, as they now do, with joy unspeakable and full of glory. But he is divine—his people know him to be so; with Thomas they say, "My Lord and my God." He is divine in the highest sense of the word; and this, coupled with his manhood, forms the impregnable foundation of the friendship which subsists between him and his people.

He is a glorious, incomparable friend. He possesses in the highest perfection all excellencies human and divine. The blinded worldling, the carnal professor, say, "What is thy beloved more than another beloved?" They see no form nor comeliness, no beauty

that they should desire him. But the believer glories in what they despise, as he despises that in which they glory. He reckons all those objects on which the men of the world expend their admiration or lavish their affections to be but loss and dung in comparison of the excellency of Christ. "My beloved," he says, "is white and ruddy, the chiefest among ten thousand." He is holy, harmless, undefiled, and separate from sinners. His eyes are as the eyes of doves by the rivers of waters; burning like a flame of fire against the wicked, they beam with love to his people; words of grace drop like sweet-smelling myrrh from his lips; strength and majesty, meekness and gentleness display themselves in his appearance and actions. He is altogether lovely. None in heaven can be compared to him; none among the sons of the mighty can be likened unto him.

He is a powerful friend. Men think it a great thing, a fortunate thing, to have powerful friends—to have a nobleman, a prince, a monarch, for their friend; but there is none, O believer, like unto the "God of Jeshuran, who rideth upon the heaven in thy help, and in his excellency on the sky." Thine enemies may be mighty, and they that hate thee wrongfully may be greatly multiplied; but Jesus Christ, thy friend and Saviour, possesses all power in heaven and on earth, and he shall thrust out the enemy from before thee, and shall say, "Destroy them." He will place underneath you his everlasting arms, and through all dangers, through legions of embattled foes, through flood and fire, through the difficult wilderness, through the swellings of Jordan, bring you safe to Emmanuel's land.

He is a rich friend. His riches are unsearchable. All the treasures of grace and of glory are his, and he

giveth them to whomsoever he will. Those that are rich in this world sometimes look askance upon their poor relations—sometimes answer roughly the needy who solicit their aid; but Christ freely dispenses to his people gifts more valuable than gold, yea, than much fine gold, and the more importunately they beg for a share in his riches the better is he pleased and the more fully will their requests be complied with. He makes his people joint heirs with himself, so that if Christ be yours all things are yours—the world, life, death, things present and things to come.

He is a kind friend. There is everlasting love in his heart, as well as everlasting strength in his arm. He is a friend that loveth at all times. He has loved his people and given himself for them;—obeying the law to bring in an everlasting righteousness in their behalf, and dying a cruel death to procure their pardon; and, having given himself for them and to them, he will, with himself, freely give them all things. He will furnish them with the things pertaining to this life so far as he sees to be needful for them (Matt. vi. 31-33); and will, with liberal hand, dispense to them the blessings of the sure and well-ordered covenant; will bless them abundantly with all spiritual blessings in heavenly places. He is a kind friend, for he is touched with a feeling of their infirmities—sympathizes with them in all their trials, comforts them in all their sorrows. To him they will never look in vain for sympathy and support in their hour of need. On his loving breast the humblest of them may lean his weary head; of his strong hand the feeblest of them may take hold without the least fear of being frowned away. Thousands of them in every age have thus found sup-

port and relief under distresses, which must otherwise have overwhelmed them. He is a wise friend. Some earthly friends are more kind than wise. Not so this heavenly friend. Infinite in wisdom, he is able to counsel and direct his people in every perplexity. He will lead them forth by a right way, and will order all things in such a manner as shall most effectually promote both his glory and their good, though they may not at all times be able to know what he doeth till the result reveals it.

He is a faithful friend: a friend that will never deceive; a friend at the same time that will not flatter, but will rebuke and punish when their true welfare demands it. Faithful are the wounds of this friend, "As many as I love I rebuke and chasten."

He is a constant friend; a friend that sticketh closer than a brother. It was Job's complaint that his familiar friends had forgotten him. Christ's people will never have reason for a similar complaint against him. Having loved once, he loves for ever. Many waters cannot drown his love, neither can the floods quench it. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."

II. Jesus being such a friend, how desirous ought we to be to obtain his friendship. But how is it to be obtained? It cannot be purchased. If a man would give all the substance of his house for it it would utterly be contemned. Some think to purchase Christ's friendship, if not with gold and silver, yet by their own works and merits. But how great is their delusion! His friendship is of priceless value, and if it is not to

be obtained in a manner perfectly independent of all works and merits of ours we may at once and for ever surrender all hope of it. But he freely confers his friendship upon his people, and enables them by the power of his grace cordially to accept of it. Having given himself *for* them, he gives himself *to* them, and enables them to give themselves to him. He takes away the enmity and sheds his love in their hearts by his Holy Spirit. He chooses them, and then they choose him. By a revelation of his divine beauty to their souls he ravishes and conquers their hearts. His desire is towards them and their desire is towards him. "My beloved is mine, and I am his." Thus it is that this intimate and everlasting friendship between Christ and his people is formed: by free gift on his part, and by cordial acceptance on theirs.

III. If Christ be your beloved, then you may conclude that he is your friend. It is the universal characteristic of all Christ's friends that they love him who first loved them. They may differ from each other in many things, but they agree in this. What ardent affection does the spouse cherish towards her glorious bridegroom, as depicted in the book before us; in what glowing language does she describe his unrivalled excellencies! All Christ's people are imbued with similar feelings, though in different degrees. As Christ is a friend to them so are they friends to him. His name is precious to them, it is as ointment poured forth; his honour is dear to them; his cause commands their deepest sympathies and their most cordial co-operation. Loving him, they love all that belongs to him; his friends are their friends. With David their language is: "I am a companion of all them

that fear thee, and of them that keep thy precepts." His day is their delight; they love it "the best of all the seven." His tabernacles are amiable to them; a day spent in his courts is better to them than a thousand. His Word is their treasure, their bosom counsellor, their beloved companion. If such be your happy case, then you are entitled to say—"This is my beloved, and this is my friend."

But, again, between friends there is confidential intercourse. To your bosom friend, which is as your own soul, you make confidential communications—of your secret hopes, fears, designs, and expectations—such as you would not make to an enemy, nor even to an ordinary acquaintance. So it is in the case before us. Christ admits his people into his confidence: "Henceforth I call you not servants, for the servant knoweth not what his lord doeth, but I have called you friends, for all things that I have heard of my Father I have made known unto you." "The secret of the Lord is with them that fear him." They, upon the other hand, unbosom themselves to him; they tell him all; they pour out their hearts before him.

Again, and closely allied with what has just been mentioned, friends have a mutual delight in each other's society. So it is with Christ and his people. How beautifully is this delineated in his wonderful Song of Songs, which is a greater than Solomon's. He brings his spouse into his banqueting house, and his banner over her is love. She brings him into her mother's house, and into the chambers of her that conceived her. Her voice is sweet to him, and his to her. Her fruit is pleasant to him, and his fruit, as she sits under his shadow, is sweet to her taste. Is such the case with

you? Have you fellowship with Christ? If so, you may, without presumption, adopt the language of the spouse, and say—"This is my beloved, and this is my friend.

Lastly. Are you obeying Christ? If so, you are his friends: "Ye are my friends, if ye do whatsoever I command you." Christ's spouse must be obedient as well as loving and faithful; obedient in all things. "He is thy Lord, and worship thou him." It is not by doing, but by believing that you become his friends; but it is by doing, by obeying, by keeping his commandments that you must shew that you are his friends. All professions and all experiences are vain if you want this. But if you are doing his will from the heart; if you are purifying yourself even as he is pure; if you are becoming more and more conformed to Christ, both in your mind and in your outward life; if you are following after holiness;—then you may say, "My beloved is mine, and I am his"; then may you entertain the thrilling hope, yea, enjoy the blessed assurance, that Jesus is your friend and Saviour.

To conclude: If you have obtained Christ as your friend, seek that the bond of friendship and of love between you and him may day by day be drawn closer and closer; that you may know more and more of his love, which passeth knowledge, and may more and more glorify him in your body and in your spirit, which are his. Lament your coldness and ingratitude to him to whom you owe so much. With too much reason may the world or your own conscience address to you the reproach which was of old addressed by Absalom to Hushai, "Is this thy kindness to thy friend?" Let this

reproach be wiped away. Stand by Christ and his cross and cause at all times and in all circumstances. And if at any time, by your slumbering and slothfulness, you lose his presence, then rest not until you have recovered it. Arise, like the spouse, and in the broad ways seek him whom your soul loveth, and when you have found him, be more wakeful and watchful for the time to come.

If you have not yet accepted of Christ for your friend, be persuaded to do so now. Remember that you need a friend. You have death and judgment before you, and without this friend how will you meet these? Other friends, however kind, can in the hour of your extremity do comparatively little for you. They may smooth the pillow under your throbbing head; they may moisten your parched lips; they may pray with and for you; they may accompany you to the entrance of the dark valley, but they cannot go through it along with you; they cannot ensure you the victory in your struggle with the king of terrors. But accept of Christ, who offers himself to be your friend, for he is the friend of sinners, and then you will have effectual help in every time of need. Then all things shall work together for your good. Then to live will be Christ, and to die will be gain. May God bless the preaching of his Word, and to his name be the praise. Amen.

Comrie, 3d February 1856.

SERMON III.

THE BELIEVER'S SLEEP.

"I sleep, but my heart waketh," &c.—Song of Solomon v. 2-8.

WHERE is the Christian who has not often had cause in the course of his pilgrimage to accuse himself of spiritual slumber? There are few indeed, if any, who can plead not guilty to this charge. But be it remembered that its commonness renders it no less heinous, lessens not either its guilt or its danger. In itself and in its causes it is most sinful, and in its consequences most perilous and pernicious.

In the sequel we shall consider—I. The nature of this sleep; II. Trace its causes; III. Exhibit the dangers of it.

I. It is a state of spiritual languor, torpor, apathy. The graces of the soul are in a drowsy and languishing condition: its faith, love, hope, joy, zeal, are no longer in active exercise. To particularize a little, its faith is no longer fervent and lively. The soul no longer with elastic tread pursues the pilgrim's road—climbs hills of difficulty, no longer resolutely grapples with opposing foes. Sword and shield have fallen from its relaxed grasp, and passengers may well doubt whether the prostrate form which lies by the wayside in uneasy slumber be that of a pilgrim or not. But this is much more pleasant, some may think, than to be labouring under the burden and heat of the day, or pressing on-

ward through opposing hosts to the heavenly city. You greatly mistake. The believer's hardest toil, severest battles, when in the exercise of faith he is going on with his appointed work, and pursuing his appointed path, have in them a sweet recompense—a blessed remuneration which render them a thousand times preferable to the uneasy ease of guilty slumber. His love has waxed cold. The warm, pure, devoted affection which once filled his heart with the sweetest emotion has lost its glowing ardour; and duties, no longer springing spontaneous from love, but performed through the force of habit or at the stern dictation of conscience, have become irksome and repulsive. Christ's yoke is no longer easy, nor his burden light. The soul no more abounds in hope, as it did when all its faculties were intently engaged in the work of the Lord. The bright eye which with eagle glance looked across miry sloughs and stormy waters, and shadowy vales and rugged mountains, to the New Jerusalem, with its white-robed multitudes, its pearly gates, its golden streets, its perpetual sunshine, has become glazed and dim; the buoyant step has become faltering and slow, and the unnerved hand no longer grasps the staff of promise. The soul rejoices not as once it did with joy unspeakable and full of glory. No more is the joy of the Lord its strength. Its zeal has undergone a sad decay, both in fervour and purity. It is no more zealous of good works, no more steadfast, unmovable, always abounding in the work of the Lord. In a word, the whole soul is sunk into a state of spiritual slumber, in some instances so profound and long continued as not easily to be distinguished from that spiritual death to which it bears so unfortunate a resemblance.

II. Let us attempt to trace its causes. Spiritual sloth. Slothfulness casteth into a deep slumber. It is only by unceasing diligence that the soul can be kept wakeful. Owing to the remaining depravity of the heart and weakness of the flesh there is a constant tendency to fall a-slumbering, which can only be counteracted by a holy diligence in all Christian duties, personal and relative. When this relaxes, slumber begins.

Worldly activity. Undue engrossment with worldly business is inimical to spiritual wakefulness. Worldly society, worldly pleasures, worldly prosperity, these are all apt to engender spiritual slumber—they form the enchanted ground on which it is difficult for the pilgrims to keep awake. Carelessness and coldness in the use of the means of grace public and private; neglect of the Scriptures, the restraining of prayer. Spiritual slumber often begins from the omission or careless discharge of the all-important duty of secret prayer. The commission of known sins—against the light of conscience as well as against the law of God; these greatly tend to cast the soul into deep slumber.

III. As already hinted, it stops the progress of the soul heavenwards, nay, carries it backwards, makes it lose those things which it had gained. It deprives it of that comfortable assurance of an interest in the divine favour which it formerly enjoyed. When Christian fell asleep in the arbour on the hill he lost his roll, which with difficulty and travail he recovered. Be warned by what has befallen others. Let their errors prove merciful beacons to you. Remember that when pilgrims fall asleep in By-path Meadow, the end is to be caught by Giant Despair, and locked up in the dungeons of

Doubting Castle. And as it deprives them of spiritual peace, so of spiritual strength. It renders them an easy prey to the roaring lion who walketh about seeking whom he may devour. It puts them in danger of fearful falls. King David in his slumber fell over a fearful precipice, where he long lay with broken bones ere he regained his footing. And be it observed, that the longer this sleep is indulged in, the greater is the disinclination to be aroused from it, and the greater the danger incurred.

Therefore sleep not as do others, but watch and be sober—watch and pray. Cultivate Christian fellowship, as the pilgrims did, while passing over the enchanted ground. Be diligent in duty, be fervent in spirit, serving the Lord. But there are some of you whose sleep is the sleep of utter death—a sleep out of which there is great cause to fear you shall never awake in this world. Lay to your heart your dreadful condition, and pray—pray that he with whom all things are possible would effectually awaken you to attend to the things which belong to your peace before it be too late for ever.

"But my heart waketh," &c.

I. Consider—That grace still exists, though not in active exercise. Faith, hope, love, still exist, and even operate, though faintly. May we not gather this from the expression: "It is the voice of my beloved." She still claims an interest in Christ, still loves him as she loves no other. There is life at the heart. I have read of a man who was given up by all his friends for dead, save by one who fancied, that, whilst all the other indications of death were present, there was still some warmth about the region of the heart, and who

begged and prayed that the funeral might be deferred. This was granted; still there were no signs of returning animation; a second time the funeral company was assembled, and the coffin-lid about to be screwed down for ever, when faint symptoms of life began to manifest themselves, and, though by slow degrees, a complete recovery was at length effected.* So it may sometimes be with the child of God. He may seem not only asleep, but dead—yet there is life at the heart; and the suspended animation shall by and by be restored. Yes, the life once breathed into his soul shall never die; the grace once vouchsafed shall never be withdrawn; the fire of faith and love once kindled shall never be extinguished. There is a world-wide difference between the believer in his worst condition and the mere professor in his best. The spirit of God dwells in the believer; he is united to Christ by indissoluble bonds; Christ is interceding for him; he is interested in the everlasting covenant and all its promises and blessings; he is not under the law, but under grace; and therefore he cannot continue under the power of sin and Satan. His slumbers shall be mercifully broken, though it may be by severe means; the latent spark shall be blown into a flame; the leafless tree shall again bud and blossom; the suspended functions of spiritual life shall resume their wonted activity.

II. Consider Christ's address to the bride, his entreaty for admission: "It is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my

* See *Evangelical Magazine* for 1807, under Memoir of the Rev. William Tennent.

dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night."

1. Observe the endearing epithets he accosts her with, by which he seeks to resuscitate her dormant affections: "My sister,"—by adoption whereby she has become the daughter of the Lord Almighty; by regeneration and sanctification, whereby she is made partaker of the divine nature. Mark iii. 35; Hebrews ii. 11. "My love;" his bride—his spouse, whom he loves with the dearest conjugal affection, with a love altogether peculiar in its nature as well as unparalelled in the manner of its exhibition; "Husbands love your wives, even as Christ loved the church, and gave himself for it." Truly his love to his people is wonderful, a love which led him to sacrifice himself for them; a love which no length of time or change of circumstances can impair; a love which cannot be wearied out by all their manifold provocations—which many waters cannot drown, neither can the floods quench. "My dove," expressive—may we not regard it—of her innocence, meekness, loveliness, and chaste fidelity. "My undefiled," she is so in respect of her justification: "Thou art all fair, my love, there is no spot in thee"; in respect likewise of her sanctification, though not so completely. She has escaped the corruption that is in the world through lust; she has a heart-hatred of sin—a heart-love of holiness; she delights in the law of God after the inward man. May it not also refer to her conjugal fidelity. Though guilty of criminal coldness towards her Lord, yet she has not forgotten or forsaken him. She has not treacherously departed from her husband. Her heart is still his; he is still her beloved.

2. Christ entreats admission; he knocketh, saying—Open to me. It appears from this that by carnality and unbelief Christ may sometimes be shut out from the believer's soul. So it was in the present case. But with infinite condescension he knocks at the closed heart and solicits admission. How is she to open? By the renewed exercise of faith and love, whereby she may be restored to the enjoyment of fellowship with him. Open *to me*—to me, thy husband; to me, who has loved thee and given himself for thee; to me, whom thou art bound to honour and obey.

"For my head is filled with dew, and my locks with the drops of the night." The scope is to shew that as a kindly husband will so deal with a beloved wife, and expect to prevail, being put to this strait, so doth Christ with his people, being no less desirous of a room in their hearts, and being as much troubled by their unbelief as any man is when put to stand at his own door in the cold night under dew and rain.

III. Notice the bride's refusal to admit Christ. "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" These expressions intimate that she had composed herself to rest—a graceless, guilty rest; she had said, Soul take thine ease; and she says, Trouble me not, I am warm in my bed, I cannot rise and open to thee. Thus when the believer has fallen into a secure and sleepy frame, he feels a great averseness to arouse himself in answer to Christ's calls, gracious and loving though they be. He seeks to quiet his conscience by flimsy excuses and says "I cannot," when in point of fact he makes no earnest effort to overcome his indolence. But how ungrateful,

how unbecoming, how sinful is such behaviour. Has Christ done and suffered so much for thee, and wilt thou refuse to open to him; wilt thou suffer him to stand knocking in vain at thy door? Is this thy kindness to thy friend? Oh! spring from thy bed of sloth, and hasten to open, ere, to thy long sorrow, he depart from thy inhospitable door. And remember, sinner, that Christ stands knocking at thy door also. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Be persuaded to arise and open that the King of glory may come in and make his abode with you, to your present and everlasting happiness.

IV. Let us consider how she is at length roused from her indolence and apathy. "My beloved put in his hand by the hole of the door." How great is Christ's love towards his people. Even when they are grieving him by their indifference and coldness he still loves them tenderly. He pities the poor, foolish soul, which by its refusal to entertain him is forsaking its own mercies. He must punish it for its folly, he must for a time withdraw himself; but ere he does so, he gives such a touch to it as shall effectually secure its awakening from its slumbers: "My beloved put in his hand by the hole of the door." He knows the way to the heart of his people. He has made it—he has anew made it; he knows all its intricacies, he knows the key that will open it. By his putting in his hand, &c., we are to understand a gentle but efficacious work of his Spirit upon the heart, whereby its graces are again called into lively exercise. Both at the first conversion of the soul, and

at his recovery after a period of declension, such a direct and powerful work of the Spirit is absolutely necessary. No means however excellent will avail without this. But this is always efficacious, whether in converting the soul in sin that lies, or in awakening, quickening, restoring the backsliding believer. "And my bowels were moved for him." Not in vain has Christ laid his loving, strong hand upon her heart. All her affection is rekindled. She grieves because she has grieved him. She looks unto him whom she has pierced, and mourns. Her heart is dissolved in godly sorrow. But she does not rest in this. She not merely repents of her past misconduct, but she strives to remedy it: "I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet-smelling myrrh upon the handles of the lock." Her faith and love are now again in exercise. Her vain excuses are at an end. She rises to admit her beloved, with sore regret at her having so long delayed to do so. Whilst she takes hold of the handles of the lock, in order to open the door, her hands and fingers drop with sweet-smelling myrrh. As oil makes the lock to turn easily, so the graces of faith and love, when in active exercise, render those duties easy which were formerly reckoned difficult; and the very attempt to open to Christ excites still more all the holy affections of the soul. One degree of faith and love makes way for a still higher degree, and nothing now will satisfy the soul's ardent longings but the enjoyment of sensible fellowship with its beloved.

But when the bolt of unbelief is drawn, and room made for the beloved to enter, she finds to her great disappointment and sorrow that he has withdrawn himself and is gone. She now sadly reflects upon her un-

dutiful carriage towards him when he solicited admission: "My soul failed when he spake." I was affected by what he said to me—my heart reproached me for my unworthy returns to his tender love. I thought not so much of it at the time, but now my heart sinks within me at the recollection. The disappointment she experiences, though grievous, is salutary. Had the case been otherwise, she might have been tempted to deem her offence less heinous than it was; but this wise and kind chastisement excites to deeper repentance, and leads to a more thorough knowledge of her weakness and depravity, and of her consequent need of constant watchfulness and constant dependence on divine grace, whilst the very delay in obtaining renewed intercourse with her beloved raises her love and longing to a still higher pitch. Finding that he is gone, she sits not down in sullen despondency, but sets herself to seek him by earnest prayer, and by diligence in the use of all appointed means. But her efforts are not crowned with the desired success: "I sought him, but I could not find him; I called him, but he gave me no answer." Those who do not open to Christ when he knocks for admission must not think it strange if they be left for some time painfully to seek him without finding. But some one may say: Is not Christ present with every believing soul, more especially when in the actual exercise of faith; no doubt he is, but not as to sensible comfort always—or as to the enjoyment of near fellowship—which is the bride's case here. Repentance, faith, love, and other graces may be in exercise and still the joy of salvation not yet restored, as we plainly see in the case of David, as delineated in the 51st Psalm. Instead of obtaining comfort and direction from the watchmen—the ministers

of religion, who ought to have aided and consoled her—she meets with harsh and insulting treatment: "They talk unto the grief of those whom thou hast wounded." Thus treated by them, she turns to the daughters of Jerusalem—the professing members of the church—charging them, if they find her beloved, to tell him that "I am sick of love"; fevered with ardent longings after her absent Lord, pining, languishing for his return. Oh, healthful sickness! Oh, blessed but too rare malady! She shall not sigh, and long and look in vain. "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee."

May God bless the preaching of his Word, and to his name be the praise. Amen.

Comrie, 25th October 1857.

SERMON IV.

THE BELIEVER'S HARDNESS OF HEART.

"Have ye your heart yet hardened?"—MARK viii. 17.

THERE is still too much cause why this question should be addressed even to the real disciples of Jesus. Too often still do they render themselves justly liable to be upbraided with their unbelief and hardness of heart. We conceive, therefore, that on such an occasion as the present this subject may not unsuitably be made the theme of our meditations. To ignore or gloss slightly over a really existing and serious evil can produce only a pernicious and deceitful comfort. It is better to take a distinct view of the evil; to lay bare the secret disease, and bring it to the great Physician. That believer is not the least likely person to obtain a blessing at the table of the Lord who comes to it feeling and bewailing the hardness of his heart. It is one thing to approach that table with an impenitent heart, and quite another to come sincerely mourning over its hardness. Indeed, it is those who possess most of a broken heart who are most conscious of and who most deeply lament the hardness of their hearts. At the same time, there may be even believers who are not sufficiently sensible of this great evil. But this ordinance, when suitably engaged in, has a special efficacy both to lead the child of God to a deeper sense of this dangerous malady, and to promote its cure.

In endeavouring to assist your meditations in regard

to this subject, we shall—I. Prove and illustrate the truth of the charge and complaint contained in the words before us; II. Shew how great a reproach it is to Christ's people that their heart should be yet hardened; III. Point out the evil effects of this hardness; IV. Trace the causes of it; V. Exhibit the means of its removal.

I. "Have ye your heart yet hardened?" The charge and complaint implied in this interrogation is one to which too many at least of Christ's professing and even of his real disciples are still obnoxious—perhaps there is none who can be entirely exempted. Their heart is yet hardened. It appears that it is so:—*First*, Because they are so slow of heart to believe; to repose full trust in Christ their Saviour; to confide implicitly in his power, love, wisdom, faithfulness. This therefore causes them in circumstances of difficulty and embarrassment to endeavour to shift for themselves. Instead of committing their way unto the Lord, and trusting in him to bring it to pass, they try to manage for themselves; they impatiently cut the knot, instead of waiting till he untie it—illustrated in the cases of Abraham and Rebecca—whereas he that believeth shall not make haste; or, on the other hand, they sink into despondency, saying, "The Lord hath forgotten me; my strength and my hope is perished from the Lord." *Second*, Because they have so little love to Christ; because their hearts are so cold and thankless. Sometimes, indeed, when Christ talks with them by the way, their hearts burn within them; but how soon in most cases does the sacred fire decay, till sometimes it may be hard to discern its existence. The charge brought

against the Church of Ephesus, "Thou hast left thy first love," may still with too much justice be advanced against many of Christ's disciples. "Where is the kindness of thy youth, the love of thine espousals?" *Third*, Because they have so little love to each other. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." When, therefore, mutual love waxes cold it is certainly a proof of hardness of heart. *Fourth*, Because they have so little compassion for perishing souls. If believers were rightly alive to the value of the immortal soul—to the great realities of eternity, to the joys of heaven, and to the woes of hell; if they more resembled their Divine Master, they would weep over perishing souls—their bowels would yearn over them, and with tender compassion they would seek to pull them out of the fire. When, therefore, we see so little love to perishing sinners, so little effort for their salvation, it is a great sign of hardness of heart. *Fifth*, Because they are in too many instances so worldly and covetous. They cast into the treasury, they give to Christ's cause, but how stintedly—a sad evidence that their hearts are little affected with a sense of the grace of the Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might be made rich. A narrow heart is generally a hard heart. *Sixthly*, Because they display so much spiritual forgetfulness. "They considered not the miracle of the loaves, for their heart was yet hardened." "And he charged them, saying, Take heed, beware of the leaven of the Pharisees. And they reasoned among

themselves, saying, It is because we have no bread. And Jesus saith unto them, Why reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" When people like the disciples here, and like the Israelites in the wilderness, forget God's wondrous works, it is an evident token of hardness of heart.

II. Have you your heart yet hardened? *Yet*, notwithstanding of all that Christ has done for you and in you. How unworthy, how unbecoming, how ungrateful is this! How much has Jesus done for you! He has loved you with an everlasting love; for you he humbled himself, and took upon himself the form of a servant, and the likeness of sinful flesh; for you he became a man of sorrows and acquainted with grief; for you he fulfilled all righteousness; for you he was made sin; for you he endured the curse of a broken law; for you he suffered and died;—and is your heart yet hardened? Again, consider what he has done in you. He has bestowed on you his Holy Spirit; he has convinced and enlightened and renewed you. When you were as sheep going astray, he called you by name, he arrested your perilous wanderings, and brought you back to his fold. When you were walking in thick darkness, blindly pursuing the road that would soon have terminated in perdition, he made the dayspring from on high to visit you, and guided your feet into the way of peace. When you were cast out in the open field, polluted in your blood and ready to perish, he passed by you, and his time was a time of love; and he said unto you when you were in

your blood, Live—yea, when you were in your blood, he said unto you, Live. When you were aliens and enemies he visited you in sovereign mercy, and made you fellow-citizens with the saints and members of the household of God. And is your heart yet hardened? What unnumbered mercies has he bestowed upon you, how great is the sum of them! What deliverances has he vouchsafed you! With what songs of praise has he compassed you! How graciously has he heard your feeble prayers, and disappointed your fears, and exceeded your hopes, and healed your diseases, and comforted you in your sorrows, and kept you in the hour of temptation, and pitied you (knowing your frame) like as a father pitieth his children, and crowned you with loving-kindnesses and tender mercies! and is your heart yet hardened? And if it be, how greatly to your reproach is it that it should be so? "Is this thy kindness to thy friend?"

III. *Firstly*, It retards their growth in graces. The delicate, precious seeds of heavenly graces require a kindly, soft, well-broken, well-watered soil if they are to thrive—if they are to make steady and rapid advances. A hard heart makes slow growth.

Secondly, It lays them open to Christ's holy anger and just rebuke:—"He looked round about on them with anger, being grieved for the hardness of their hearts." In some respects it is probable that he is more grieved at the hardness of his people's hearts than at that of others whom he has never distinguished with any special favours. Coldness on the part of a beloved child, or of an intimate and favoured friend grieves much more than it does in the case of a common

acquaintance. From the people of the world nothing else can be expected—thorns cannot produce grapes—but when those whom Christ has dignified with his friendship and enriched with his favours betray a hard and thankless heart they justly incur his serious displeasure and rebuke—not but what he loves them even then when he administers rebuke. "As many as I love I rebuke and chasten: be zealous therefore, and repent." *Thirdly*, It prevents them from entering fully into the glorious liberty of the sons of God. It brings them under a spirit of bondage. It hampers and hinders them in all spiritual acts and exercises. The more tender the heart is, the more full of faith and love, the more will it experience of the freedom wherewith Christ makes his people free. *Fourthly*, It enfeebles them, so as that they cannot courageously fight the good fight of faith, cannot grapple firmly with their foes; cannot with alacrity run the race set before them. A hard heart is a heavy weight to carry. *Fifthly*, It deprives them of comfort, or at least diminishes it. The more hardness of heart the less peace of heart. It cannot be thought that joy unspeakable and full of glory should make its residence in a hard, dull, insensible heart.

IV. Unbelief: Not keeping the soul's eye steadily fixed upon Christ; not glorying only in his cross; not sufficiently exercising faith in his promises. "O fools, and slow of heart to believe all that the prophets have spoken!"

Forgetfulness: "Do ye not yet understand, neither remember the five loaves of the five thousand?" "Our fathers understood not thy wonders in Egypt; they

remembered not the multitude of thy mercies, but provoked him at the sea, even at the Red Sea; they soon forgat his works."

Legality: Not sufficiently realizing the grace of the New Covenant. The covenant of grace speaketh on this wise, "I am he that blotteth out thy trangressions for mine own name's sake, and will not remember thy sins." "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. I will take away the stony heart out of your flesh, and I will give you an heart of flesh. I will put my spirit within you. I will heal your backslidings. I will love you freely." Now, even the believer sometimes feebly apprehends this, and therefore occupies himself with self-righteous endeavours, which exercise an unwholesome and chilling influence upon the heart.

Indolence in the use of the means of grace: Slothfulness casteth into a deep sleep. It begets spiritual stupor. How many believers are there who owe, in a great measure, the hardness of heart of which they complain to indolence in the use of the private and public means of grace, to restraining prayer before God in secret, and to the want of diligence, preparation, and prayer, in connection with their attendance upon public ordinances.

Sin: The indulgence of sinful dispositions—pride, anger, envy, avarice; the omission of known duties; the commission of sinful actions—these tend greatly to harden and stupify the heart. Where such causes as these are in operation it is no wonder that there should be room for putting the humbling question, "Have ye your hearts yet hardened?"

V. Pray for a larger measure of the Spirit of grace. If you obtain this—and he has said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—if the Spirit be poured out upon you from on high—then shall your hard heart be turned into a fruitful field, and rejoice and blossom as the rose. Remember past favours—his former loving kindnesses. Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm. Remember the Lord's works and wonders of old. Remember all the goodness and the mercy which he has made to pass before you; and never more doubt his love, never more distrust his power, wisdom, and faithfulness. Forget not all his benefits. Realize the freeness of the gospel,—realize how absolute its grace is. The righteousness of the law speaketh on this wise—the man which doeth those things shall live by them. There is nothing here to mollify the stony heart. But the gospel speaketh on this wise: "If thou shalt confess with thy mouth, and believe in thine heart that God hath raised him from the dead, thou shalt be saved"; and again, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." "Whosoever will, let him take of the water of life freely." When the freeness of the gospel is vividly realized it wonderfully warms and expands, sweetens and softens the heart.

Renounce your idols; put away the strange gods. Put off the old man with his deeds, and put on the new man, which is after God created in righteousness and in true holiness. Set your affections on things above,

not on things on the earth. Do justly, love mercy, and walk humbly with thy God. Be not slothful in business, but fervent in spirit, serving the Lord. Pray without ceasing. Be stedfast, unmovable, always abounding in the work of the Lord. This is an excellent means of keeping the heart tender.

Look to Christ and him crucified. A lively view of a bleeding, dying Saviour is a sovereign remedy for a hard heart. When the Jews saw Jesus weeping over the grave of Lazarus, they said, "Behold how he loved him." They judged rightly. But behold him weeping tears of blood for you. Turn your eyes to Gethsemane. Who is kneeling there in agony? Who is it that is pouring out his soul in strong crying and tears? Who is it whose warm blood is falling in great drops upon the ground? And for whom is all this mysterious suffering? For thee, guilty, lost child of Adam. It is for thee that the Son of the Highest is drinking this bitter cup; and is thy heart yet hardened? Behold him brought as a lamb to the slaughter, and as a sheep before her shearers is dumb opening not his mouth; behold him betrayed, deserted, denied, condemned; behold him mocked and spit upon and buffeted; behold him expiring on the accursed tree. Surely nothing can be more powerful to melt the heart than such a sight as this. But it is the Spirit who must take and show it unto us.

That solemn ordinance, therefore, in which in so peculiar a manner Christ is set forth evidently crucified among us, is eminently calculated to soften that stony heart of which believers have so often to complain. As you partake of the precious symbols of his broken body and shed blood, let his gracious words sink deep into

your souls—"This is my body which is broken for you"; this is my blood which is shed for you, and let all that is within you be stirred up to magnify and bless him who has loved you, and given himself as a ransom for you.

But how sad is the condition of those whose hearts have never yet been softened at all, who see no beauty in Christ that they should desire him; in whom his love excites no corresponding emotion; on whom the thrilling narrative of his sufferings and death produces little or no impression. Have you heard so much about Christ, have you listened to so many solemn entreaties, to so many gracious invitations, have you enjoyed so many precious days of the Son of Man upon earth, have you seen that solemn table so often spread—and is your heart yet hardened? And if it be, how great your sin and misery! Oh! seek that now at length you may be enabled savingly to look unto him whom you have pierced, that now at length you may be enabled in deep earnest to attend to the things which belong to your peace, ere they be hid for ever from your eyes. If now you come to Christ, chief of sinners as you are, he is willing to receive you, to receive you graciously, and love you freely, for he has said:—"Him that cometh unto me I will in no wise cast out." His blood can wash you whiter than the snow; his righteousness can justify you from all things; his Holy Spirit can renew and sanctify you, making you meet for serving him acceptably here, and for being at last a joyful inmate of the glorious mansions which he has gone to prepare for his people. Look to him, then, and be saved, for even as Moses lifted up the serpent in the wilderness so has the Son of Man been lifted up, that

whosoever believeth in him should not perish but have everlasting life. Join yourself to him this day in a perpetual covenant, saying—"Entreat me not to leave thee, nor to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God."

May God bless the preaching of his Word, and to his name be the praise. Amen.

Comrie, 27th March 1855.

BIOGRAPHICAL SKETCH

OF

THE REV. DAVID CARMENT.

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Mr Carment was born at Keiss, near Wick, on the 21st of September 1772. As already stated in these pages, his father, James Carment, was schoolmaster there, but afterwards he removed to Fochabers. His mother, Elizabeth Dunnet, was daughter of Malcolm Dunnet, Wick. His ancestors adhered to the cause of the Covenant two centuries ago—his grandfather, John Carment, having been baptized under cloud of night among the hills of Galloway. There is a tradition, we may add, that the family originally came from France, having been driven from it after the revocation of the Edict of Nantes, on account of their adherence to the reformed religion. After having received the rudiments of education from his father, who was, he records, a good Latin scholar, Mr Carment was sent to the parish school of Canisbay. At the age of seventeen he obtained the appointment of parochial schoolmaster of Kincardine, in Easter Ross, where his salary was the almost incredibly small sum of £5 per annum, with board in the manse.

After remaining there for about a year, he proceeded, in 1790, to Carron, near Falkirk, to assist his brother John, who taught a subscription school there. At that

period there were no coaches and hardly any roads, and Mr Carment performed the journey on foot. The following year he was enrolled a student in King's College, Aberdeen. Before proceeding thither he paid a visit to his father at Fochabers. It was during this visit that an incident occurred which might have altered the whole course of his life. The Duke of Gordon was then raising the Gordon Highlanders. He happened to see Mr Carment, and, struck by his appearance, inquired who he was. On being told he was the schoolmaster's son, he sent some one to offer him a commission if he would join the army. To many this would have been a tempting offer, and Mr Carment had many of those qualities which in real service would have tended to have made him a distinguished officer. But God had other things in store for him, and he declined the offer.

During the interval of several sessions in the University Mr Carment acted as tutor in the family of the parish minister of South Uist—a period of his life to which he looked back with pleasure. During the winter months he resumed his studies at Aberdeen. Travelling such a distance in those days was no easy matter, and in after years he often used to say that in these journeys to and from college he had walked as much as would have carried him to Constantinople and back. There was no bridge between Uist and Aberdeen, except the old bridge at Inverness, and the fording of some of the streams was occasionally rather a dangerous matter.

While acting for four years as parochial teacher of Strath, in the Island of Skye, he attended three *partial* sessions in the Divinity Hall, which was then all that

was required. In the last year of the century he was licensed to preach the gospel by the Presbytery of Skye. In March 1803 he became assistant to the Rev. Hugh Calder, minister of the parish of Croy, in the Presbytery of Nairn, and near the famous moor of Culloden. Mr Calder being then in delicate health, Mr Carment required to discharge the most of the duties both in Gaelic and in English. His preaching soon proved attractive, and many from the surrounding parishes came to hear him. He was then in the full vigour of his manhood, and preached with power and energy the doctrines of the gospel, the proclamation of which in those days was rather rare in many parishes.

In the year 1810 he was invited to become the first minister of Duke Street Gaelic Chapel, Glasgow, which had been built in the eastern part of the city. His people at Croy parted with him with feelings of great sorrow. When presentations were not so common as at present, he was presented with a silver service and Gill's Commentary, and other valuable theological works. At the same time he was presented by the magistrates with the freedom of the Burgh of Nairn.

In Glasgow, Mr Carment laboured with great devotedness and success for a period of twelve years, and ever sought to bring about the accomplishment of the ancient motto of the city, "Let Glasgow flourish by the preaching of the Word." "The church was so crowded," wrote the late Mr Donald MacDonald, one of the managers, "that although the building contained 1263 sittings, such was Mr Carment's faithful popularity, that it was found necessary, with the desire to accommodate the crowded congregation, to have boards across all the passages in the church between the pews. He had a

large session of men eminent for piety, and who, we have scriptural grounds to hope, are now his associates in the church triumphant."

The Rev. Dr Beith of Stirling, one of the very few survivors who worshipped in those days in Duke Street, writes to Mr Carment, Edinburgh:—"My first acquaintance with your father was in the summer of 1818. We met at Major Brodie's, Lochgoilhead. He was then in the Highlands preaching wherever he could get access to pulpits. An awakening of some importance had occurred at Arrochar—Mr Proudfoot having then been recently settled there. Your father, Mr Bayne of Greenock, and Dr Hamilton of Strathblane, were the ministers from a distance, whose services were most called for, and most valued. For two summers at least he went to that quarter at the communion seasons.

"I began my work in Oban in 1821. In 1822 and 1823 he was with me at our communions, and his preaching was greatly prized. In those years he preached a good deal at Lochgilphead. He was at Knapdale too, and I think in Mull. When I was settled in Glenelg, in 1830, he came one season from Rosskeen. On that occasion he visited Skye, and preached at Strath, and at, I think, in his old quarters, Scalpa.

"Of the Arran awakening I can say little. It was before my time—at least I could have been but a boy at college when it occurred. . . . I know this much, that your father, with Dr Love and Mr Bayne of Greenock, were much in Arran at the time, and that their services were much blessed. Mr Carment had then recently come to Glasgow. You know the amount of labour through which he went in Duke Street, where he preached three times every Sabbath, and once during

the week. This work broke down a fine constitution, and for many years he suffered much, as you are aware. . . . .—Affectionately yours,

"ALEX. BEITH."

At Communion seasons Mr Carment had the valuable assistance of the eminent divine, Dr John Love, of Anderston Chapel of Ease, who was one of his most cherished friends. Dr Love usually preached in Duke Street Church on the Friday evening. Dr Hamilton of Strathblane, Mr Donald MacGillivray of Lochgoilhead, Mr Neil M'Bride of Kilmory, Arran, and Mr Monro of the Gaelic Church, Edinburgh, were often his other assistants. With Dr Hamilton, Mr Carment was on terms of the closest intimacy, and a friendship sprung up between the younger members of both families many years afterwards.

Mr M'Bride and Mr Carment were mutual friends, and cordially co-operated in every laudable undertaking. When the Arran revival took place, three of Mr M'Bride's most frequent assistants were Mr Bayne (the much-honoured minister of the Middle Church, Greenock), Dr Love, and Mr Carment. In those days, when there were no such comfortable and well-appointed steamers as now convey the passengers to the numerous watering places on the Clyde, Dr Love and Mr Carment embarked at the Broomielaw for their long voyage in a wherry—a vessel not much better than an ordinary herring boat. Mr M'Bride died in the midst of his manifold labours, to the great grief of the inhabitants of the lowly cottages in the glens of that retired island.

Mr Carment's ministry in Glasgow was perhaps the busiest time of his life, and the most fruitful period of

his ministry. At one time he discourses on the Sabbath to the Highlanders by the river side on Glasgow Green; at another time he is engaged in corresponding with the eminent Secession minister of Whitburn, the Rev. John Brown—son of the celebrated Haddington divine—regarding distribution of tracts. Along with the Rev. John M'Donald, of the Gaelic Church, Edinburgh (afterwards better known as Dr M'Donald of Ferintosh), he published a reprint of "Shepherd's Sincere Convert and Sound Believer," with notes by Dr Love. With his share of the profits Mr Carment presented silver communion cups to his congregation. He was also the means of getting the religious poems of Dugald Buchannan, the well-known Gaelic poet, printed for distribution. He was also the main instrument in forming an association in the city called "The Highland Strangers' Society." "He liked," writes one who knew him well, "to take young men by the hand." While zealous to propagate the Gospel at home he sympathized with every effort made for its extension abroad. The following letter from Dr Love shews that the opposition against which Dr John Erskine contended so valiantly in the Assembly of 1795 still existed. Dr Love writes:—

"Robertson Street, 27th Oct. 1820.

"My dear Sir,—I felt deeply yesterday afternoon the perplexing darkness and profound malignity which beset our missionary affairs. But I have since I saw you met with Him who is mighty, and begin to hear as from afar the sound of that heavy artillery which he will bring forth at the cry of faith. I pity and defy the perverse intermeddlers with his awful but gracious

work respecting the heathen. But I must feel more for countries perishing in the dark, and for the glory of the strong Redeemer in their desirable deliverance, than for them who are at ease in Zion. You may, if you please, reserve this line to be compared with events which may occur ere long.

"In the meanwhile we must act as circumstances permit, and be like people seeking fire under ice, or rather to strike it out of flint. I have had conversation with some of the missionaries, more agreeably than I expected. But the circular for subscribers though short requires consideration. I hope to send it this evening or to-morrow. I wish you to look over the list in the hands of the Treasurer with him, and to use your discretion so as to avoid bowing uselessly before them who are unworthy of being applied to on this occasion. —I am, ever sincerely yours, "JOHN LOVE."

Regarding Mr Carment's domestic life, we may here state that, on the 30th of May 1815, he was united in marriage to Margaret Stormonth, youngest daughter of the Rev. James Stormonth, minister of the parish of Airlie.* Her mother, Isabella Wedderburn, was a daughter of Robert Wedderburn of Pearsie. The ceremony was performed by the Rev. Thomas Chalmers, a few weeks before he removed from his quiet and peaceful parish of Kilmany, "the church of the valley," to the crowded streets of Glasgow.

After labouring in Glasgow for twelve years, where

* A lineal ancestor of Mr Stormonth's, James Stormonth of Kinclune, was connected with the Rebellion of 1745. Betrayed by his wife, he was condemned to death. From Southwark Prison, London, he wrote a touching letter to his father, in the near prospect of death. His sentence was afterwards changed to banishment.

he accomplished a work on behalf of God and humanity, of which we have been only enabled to give a very inadequate and imperfect description, Mr Carment received a call to become assistant and successor to the Rev. John Ross, minister of the parish of Rosskeen in Ross-shire. Having seen it to be his duty to accept it, he left Glasgow, to the deep sorrow of his attached congregation. From the manner in which many used to speak of his ministrations long years afterwards, the tie of friendship which subsisted between him and his people must have been of a very strong nature. He was inducted at Rosskeen in March 1822, and became sole minister in 1824. Long afterwards, referring to the state of the church, he said:—"Rosskeen, before I went to it, was the scene of two intrusions; and at the first sacrament I had after going there, and after distributing the tokens to the congregation, an aged man came up and spoke to me, and said: 'I rejoice, sir, to see this day. I have lived in this parish for forty years, and never saw the minister and his parishioners together in this way before, for they would not take tokens from him.'" In consequence of the incumbent of the parish at the period of the Revolution retaining office under the Bishops, Mr Bethune, the first Presbyterian minister, was not inducted till the year 1717. He was (like another of his successors, Mr Calder) well known in Ross-shire as a bright light in the church's firmament. In giving the list of ministers, Mr Carment adds:—"It is a curious fact, though sufficiently explained by what has been said before, that there is in this parish more than one person who has seen every Presbyterian minister in it since the Revolution. The comfort which the present incumbent, when in rather a delicate

state of health some years ago, received from one of these octogenarians, was that he had seen six ministers in Rosskeen, and very likely he would see the seventh!"

The following interesting account of how Mr Bethune put down Sabbath profanation is mentioned by Mr Carment in the Statistical Account of the Parish, written in 1837:—"Connected with the great Highland game of shinty, we may relate the following tradition. Rather more than a century ago it was the practice for the people to meet at Ardross, in the heights of the parish, on Sabbath, to play at shinty. When Mr Bethune was settled as minister of the parish in 1717 this practice was one of the first things which caught his attention, and which he determined to put a stop to. The way he managed to do so was this: There was a certain man noted for activity and strength, who was the chief and leader of the shinty players. Mr Bethune sent for this man, and proposed to make him an elder. The man was at first naturally not a little surprised at this proposal, but, after some persuasion, consented to it. Upon his being shortly afterwards duly called to be an elder, Mr Bethune informed him of the various duties connected with his new office, and that he was specially bound to put a stop to the shinty playing on the Sabbath. The man promised to do so, and accordingly on the next Sabbath repaired to the playing ground armed with a stout cudgel. He then declared to those assembled for their usual sport that if one of them dared to lift a shinty he should forthwith feel the weight of his cudgel. The players, it is said, thereupon quietly retired, and never afterwards met again on the Lord's day for a like purpose."

From the following extract it will be seen that long after Mr Bethune's day other abuses existed in Rosskeen. Mr Carment, Edinburgh, on one occasion said:—"When I look back on my first acquaintance with school in this parish, now upwards of forty years ago, and contrast what then existed with the state of education now, I see what a marvellous advance has been made. In those days cock-fighting was one of the recognized institutions at the parish school. I think it was just before the harvest play that the school was wound up with a grand cock-fight. School salaries were small then, and school fees, I suspect, but poorly paid, and this cock-fighting had something to do with augmenting the salary of the schoolmaster. I still remember seeing the boys, each with a cock under his arm, on their way to the schoolhouse, which had been carefully prepared for the occasion, and an arena cleared for the grand display. My worthy father, not being a native of the district, had some prejudices which prevented him from allowing my brother and myself, who then attended the parish school, to participate in the amusements of the day, so that I cannot describe the actual fight; but the merits and demerits of the different birds, their conquests and their defeats, were enthusiastically descanted upon afterwards by our fellow-scholars. Each boy who entered a cock paid, I think, 6d or 1s to the schoolmaster, and all the *fugæ* cocks—those which showed the white feather—were confiscated to the use of the schoolmaster and his family. In this way the annual cock-fight was one of the recognized modes of supplementing the schoolmaster's salary. It is but right to state, however, that it ceased at an early period. If my

memory does not mislead me, it did not last more than a year after my father's induction as minister of the parish."

We have already given, in the previous part of this work, some account of the parish of Rosskeen. In addition to its beautiful scenery, there are other associations which make it interesting. About a mile from the manse is Obsdale, the only place, it is believed, where the communion was observed in Rossshire in persecuting times; while some miles distant are the ruins of the ancient Church of Nonakiln, "the cell or temple of Saint Ninian." It is interesting to believe that so early as the fourth century this apostolic man had preached the pure gospel in this romantic spot among the hills. Regarding the communion at Obsdale Mr Carment, writing the Statistical Account of the parish in 1837, says: "In September 1675 Mr M'Killigen, formerly minister of Fodderty in Wester Ross, celebrated the communion at Obsdale, in this parish, in the house of the Lady Dowager of Foulis. There assisted him, says Wodrow, 'Mr Hugh Anderson, minister of Cromarty, and Mr Alexander Fraser, minister at Daviot, afterwards at Abbotshall. There was such a plentiful effusion of the Spirit that the oldest Christians declared they had not been witnesses to the like. The ministers engaged in this solemnity experienced a remarkable preservation, for a party of soldiers was sent by Sir Roderick M'Kenzie of Findon to apprehend Mr M'Killigen, who had rendered himself particularly obnoxious to those in power. Expecting he would have dispensed the sacrament at Alness, the place of his residence, the party came thither upon the Lord's day, and missing him they fell a-pillaging his orchard, which

kept them so long, that before they could reach Obsdale, the forenoon's work was over, and, upon notice given, the ministers retired. After the party went off, the ministers and people met again in the afternoon and had no more disturbance.' An old natural tree still marks the spot, and it is worthy of note that the traditional account preserved in the parish of this event accords in every particular with that given by Wodrow."

In those days the people of Ross-shire were staunch supporters of the Covenant. At the services in 1875, in commemoration of the communion celebrated at Obsdale, Dr Aird of Creich mentioned the following interesting facts relative to the spread of Reformation principles in the north:—"The Reformation," he said, "began in Scotland three hundred and fifty years ago, and how was it that the principles spread in Ross-shire to such an extent when the means of communication from the south were so scanty? Patrick Hamilton, the first Scottish martyr, was abbot of Fearn in Ross-shire; and, when he was burned in St. Andrews, the people of the north must have naturally inquired how it happened that a young man of such good family was put to death, and the inquiry would have led them to comprehend and value the principles of the Reformation. In those days the chiefs had great power for good or evil, and the clansmen usually followed the lead of their chiefs. Between Dingwall and Tarbat Ness there were two chiefs—Munro and Ross—who embraced Protestant principles. These families became intimate by intermarriage, and were thus led to uphold the same Reformation principles. . . . About this time the Bible was regularly read in the old church of Tain—the church that still stands in the graveyard there, and which was

built one hundred years before the Reformation. A large Bible was secured by a chain in the church, and a person was appointed to read it to the assembled people on two or three days in the week. He heard it orally related that many used to come from Tarbat and Edderton to hear the Bible read. The Regent Moray was so pleased with such a state of matters in Tain that he presented the parish with a pulpit. . . . The Covenant was therefore renewed and signed in Edinburgh in 1638, the Earl of Sutherland being the first man who signed it; and it was through the influence of General Robert Munro, son of George Munro of Obsdale, that it was sent for signature to the counties of Banff, Moray, Inverness, Ross, and Sutherland. Episcopacy was overthrown; and during the period which ensued, such ministers as Mr Thomas Ross, Kincardine; Mr Andrew Ross, Tain; Thomas Hogg, Kiltearn; John MacKilligen, Fodderty; Hugh Anderson, Cromarty; and John M'Culloch, Ardersier, were settled within the bounds of the synod of Ross."

Before passing from the ancient ecclesiastical history of Rosskeen we quote the following entry from the "Register of Ministers and Readers in the Kirk of Scotland" in 1574. "Roskene, with Newynkill, Kincardin, Kilmuir Eistir, Logy Eistir, Williame Ross Thomassoun, minister (sustenand his awin reidare). Williame Munro Hutchesoun, reidare at Roskene and Newynkill."

From the first day of his ministry in the parish of Rosskeen, in which he was to labour for thirty-four years, Mr Carment was recognized as a powerful and able preacher of the gospel. While always willing to

place his services at the disposal of the church in the furtherance of the great questions which arose for discussion, he was ever conscious of the supreme importance of the place which the gospel ministry and the pastoral office should retain in his labours.

"Mr Carment's preaching made a great impression in the parish from the outset, and he soon acquired an influence over the people such as is rarely attained. His preaching was eminently practical, and there was a directness and terseness in his style to which Highlanders, at that period at least, were not much accustomed. He was a man of large bodily presence, and of almost herculean strength. His utterance was clear and distinct, and his voice had a compass which enabled him without straining or apparent effort to be heard by the largest assemblages in the open air."*

What his own views were regarding the office of a minister may be seen in a sermon preached to his congregation in Glasgow. Preaching from the words "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God: for I determined not to know anything among you save Jesus Christ, and him crucified," he said:—"The time was, whether it now is I shall not say, when ministers of the gospel bent too low to the idol reputation. If they sought it not at the stake they sought it at the risk of leaving souls to perish for lack of real knowledge;—if they were doctrinally correct, and the rules of rhetoric attended to, all was well. They might offend the godly; they might say what was little calculated to edify or amend

* "Disruption Worthies."

the congregation; all was well if they had not offended against the theology of Turretine, or the rhetoric of Blair. I do not mean by this to cast contempt upon learning or study; but I treat contemptuously that learned ignorance of Christ and of the human heart which tempts men to trick poor souls with tinsel, and who spend the precious time allotted for the service of God in attending to trifles, while the great object of Paul's preaching, to win souls to Christ, seems totally forgotten or lost sight of. . . . Let the foppish followers of what once was, and still is, by some considered divinity, look here and see if there is anything in their dry distinctions and acute argumentations at all comparable to this. He felt that he stood in the presence of God, pleading with men in Christ's stead to be reconciled unto God. Everything, therefore, which was not calculated to forward the great, the only object in view, was disregarded, and Christ was all and in all in his heart and in his addresses. The enticing words of men's wisdom were cast aside, and the warm, the animated, the affectionate address of a pure and feeling heart, full of love to God and benevolence to man, occupied that space in the service of the sanctuary, which the empty, frothy declamation of the self-applauding orator usurps in the harrangues of many pulpits. Such tricks are not befitting the pulpit; they will not be resorted to by the man of God, and to the people they prove a pure and unmixed poison, where discrimination exists not to eject the poisoned viands."

Among his intimate friends in the ministry when he came to Rosskeen was the Rev. Alexander Stewart, the celebrated minister of Cromarty, whose genius and originality were at once recognized and appreciated by

his countrymen. He was a worthy successor to the famous ministers who laboured in the North in a former age—Hogg of Kiltearn, Lachlan Mackenzie of Lochcarron, Fraser of Alness, Calder of Ferintosh, Fraser of Kirkhill, M'Phail of Resolis, Porteous of Kilmuir. In his visits to Rosskeen Mr Stewart was wont to take great delight in visiting Hector Munro, a man of weak intellect but a remarkable Christian. The visitor to the churchyard of Rosskeen will find an inscription written by him over his grave. Dr Moody Stuart, in his "Life of the last Duchess of Gordon," gives the following interesting anecdote:—"While Mr Stewart stayed at the Castle (Gordon Castle) he told an anecdote which the Duchess often repeated with great animation. Hector Munro was a half-witted man, but like so many of the weak in this world he was strong in the grace that is in Christ Jesus. Mr Stewart having invited him to pay him a visit at Cromarty manse, he came most inopportunely on the Saturday afternoon, with the design of remaining all night, when the minister was busily engaged with his work for the Sabbath. Mr Stewart was a man of genius as well as grace; his sermons were often the product of a high effort of intellect; and he was not constitutionally free from the sensitiveness which might be ruffled at and resent such an interruption. But he overcame his discomposure, received and kindly entertained his guest, and found his reward in an intercourse more precious to him and more memorable than the interrupted sermon. Hector having come in his best clothes, the minister addressed him—'Weel, Hector, ye've made yourself braw the day!' 'Hout ay, folk maks thamesel's braw to gang to thae vain markets;

but I'se warrant the Sabbath's the best market, for it's there we get without money, and without price. An', Maister Stewart, I'm thinkin' the Saturday 's just like the Christian's deathbed; he's dune his wark, and he's washed, an' he's clean, an' he lies doon, an' he waukens —an' it's the Sabbath! An' He was braw Himsel' that day.'"

During his ministry in Glasgow, Mr Carment, being only a chapel minister, had no seat in church courts. This state of matters terminated when he was translated to Rosskeen. One of his earliest appearances on the floor of the General Assembly was on behalf of the Rev. Roderick M'Leod, then minister of Bracadale, afterwards of Snizort, whose faithful acting in the matter of dispensing church ordinances was the cause of his valuable services being nearly lost to the church. Among other well-known ministers, Mr Carment supported Mr M'Leod at this trying occasion to this eminent minister, who did much for the church and for his countrymen. In his case we have a remarkable illustration that truth is stranger than fiction. In 1823 Mr M'Leod stood as a culprit before the bar of the assembly. Exactly forty years afterwards, by universal consent, he presided over the Free Church General Assembly, to the great satisfaction of all, especially of his countrymen, who have good reason to revere his memory.

In the Assembly of 1825 Mr Carment was one of the speakers in the famous debate in the "Little Dunkeld" case, which created considerable excitement at the time, and was brought up for discussion in three successive assemblies. The case arose from the patron having presented a person, who had not a word of

Gaelic, to a Highland parish. Dr Andrew Thomson, who made one of his most memorable speeches, and with the happiest effect, quaintly and humorously remarked "that Dunkeld was in the mouth of the Highlands, and certainly should have a Gaelic tongue in it."

Another of Mr Carment's appearances in the church courts was in the plurality debate in the Assembly of 1826, a debate in which he had also taken part in the preceding Assembly. The question whether a professor of theology should be allowed to hold a professor's chair and at same time be the pastor of a congregation had engrossed the close attention of the church for a quarter of a century. From the numerous speeches reported in the *Christian Instructor*—edited in 1826 and for many years before by Dr Andrew Thomson—some idea may be had of the extraordinary interest which the subject excited. Mr Carment's speech was highly praised by Dr Thomson in his review on the debate.

After some preliminary observations, he said:—"It seems, Moderator, that we are not to be allowed to hear much from the Bible to-night, but we have had a great deal from Cocker's arithmetic however; and we have heard three thousand or four thousand, I forget the exact number, stated as the *maximum* of the population of a city parish, and we have been told that it is a very easy matter for a minister to manage all this multitude of people. I also have been thinking a little of this matter, and making my calculations too, and I find that, according to the doctrine now laid down, and taking the lowest number stated (3,000), I will have to visit about eighty souls, or sixteen families, in my parish every week, in order to get through them once in the year. Now, sir, there is another duty, the duty

of catechising my people—a duty not of small or inferior importance—which I must attend to; and as I am bound by my ordination vows and by our Acts of Assembly to visit my parishioners and catechise at least one day in every week, I must, if I do my duty, after deducting the weeks of seedtime and harvest, and the time occupied in doing my duty here as a member of Assembly, occupy at least two days of every remaining week in catechising my parishioners, and two days more in visiting them; as sixteen families will sufficiently occupy the time of any man, on two days, if, as he ought, he exhorts and prays in every family. I find I shall have thus, upon a moderate estimate, four days in the week fully occupied in this way, and then I will surely require another day to visit the sick in my parish, and to attend to those various other calls and occupations to which a minister is exposed. Here, then, sir, I have but one day left in the week to myself for my ministerial preparations and for all the duties that I owe to myself and my family, and then, sir, according to the doctrine we heard yesterday, being called upon by my ordination vows to discharge all my parochial duties faithfully, as I cannot so discharge them, I am bound in conscience either to demit, or to employ some person to discharge them for me. I was glad to hear such a sentiment from the lips of pluralists, as, by their own argument, and in obedience to the dictates of a good conscience, they are bound to demit their charges whenever they accept an office which in any way interferes with the constant and conscientious discharge of any duty which they have sworn to perform; and if they perform their duty to their people as they ought, I hold that their pupils must be neglected,

or if their college duties are diligently attended to then their ministerial and still more important duties must be at least in a great measure unattended to. Sir, I say, as ministers of the gospel we are bound to be instant in season and out of season. But let us do all we can and we will yet find that we have done far too little in discharging aright the great and paramount duties we are bound to perform. We were told that we were not to quote the sacred truths of the Bible in this discussion. I object not, sir, to a learned judge quoting the acts of the Parliament of Scotland, and shall any man venture to object to my quoting the acts of the parliament of heaven—those acts, on the authority of which I stand here this day to speak, to deliberate, and to vote? These acts declare, "Who is sufficient for these things?" Why, says a pluralist, I am sufficient for these and a great deal more. The gentleman must think much more highly of his abilities than the apostle Paul did of his, and yet I cannot help thinking that the wisest, and best, and most learned of our pluralists might profit by sitting at Paul's feet and learning lessons of heavenly wisdom from this zealous, and devoted, and inspired servant of the living God.

"We have been told, among other strange statements made in the course of this debate, that a minister has much more leisure than anybody else; in fact, that he has little or nothing to do. Will any man stand up in this house and tell me to the face that a minister of the gospel has little to do? Sir, if he has little to do, or does little here, he has at least much to answer for hereafter. He must give an account of his stewardship at the judgment seat of Christ, and he will then find

that there is indeed a woe denounced against those who preach not the gospel. Now this, sir, brings to my mind an anecdote, and it is a very solemn one too —it is one of the great Dr Samuel Johnson. Somebody once observed to the doctor that he should have liked very well to have been a minister, for then he should have had a great deal of money for doing very little. 'Sir,' said the doctor in the usual rough way, 'the office of a minister of the gospel is no easy matter, and I pity, from the bottom of my heart, the man who can make it an easy matter.'

"There has also, sir, been a very daring and presumptuous and truly fanatical sort of argument, I will call it, made use of this night. We have been told, as we were very logically in a former assembly, that a minister may expect strength according to his need; that the grace of God is sufficient for him; that he cannot of himself convert sinners; that this is the work of the Spirit of God. True; but mark the inference as drawn by pluralists—he is to fold his hands, and sit down in a professor's easy chair, and just do nothing at all, or, at all events, as little as possible, in the use of means. He is too busy for that. What an awful perversion is this of the precious promises of God respecting that divine assistance which he has engaged to vouchsafe to his faithful ministering servants in the discharge of their important duties! I will only farther say to this, that I never heard that ministers, or any other persons, were promised assistance when they were out of the path of duty, but only when they were in the way of it. I was truly sorry to hear a minister of the Church of Scotland coming forward in this assembly and saying that we might expect divine assistance

when we were going out of the way, and turning our backs upon our parishioners.

"We have been told also that the clergy are a parcel of lazy drones—fellows that will do nothing till they are roused to it by some prospect of self-interest and advancement; and so I suppose, sir, it is held by some people who talk of the necessity of allowing ministers to become candidates for professors' chairs, that they are mere drones in everything connected with ministerial duty, and that they neither will, nor can, nor ought to display any portion of activity until they hear of a vacancy—say in the College of Edinburgh. Then, sir, up he gets and shakes himself from his sloth, and comes posting to town to see if he by any means can catch the eye of the Lord Provost, and secure his powerful patronage.

"One word more, sir, and I am done. Something has been said about strong language. I would ask, is it by a mere sweeping retort of this kind that these gentlemen are to get rid of the awful responsibility under which, as ministers of the Church of Scotland, they lie? Nothing, sir, has gratified me more in the whole progress of these discussions than to find that there was a majority of ministers last year so blind, some would say, to their worldly interests as to vote against pluralities. I trust yet to see the ministers of the Church of Scotland uniting to declare that their sacred duties are paramount to all other considerations. Yes, sir, it has been well spoken by a reverend gentleman in this house*—the sword of truth has been drawn

* The Rev. Patrick M'Farlan, Dr Chalmers' successor in Glasgow, and who, as minister of the West Church, Greenock, gave up the largest living in the Church of Scotland in 1843.

from its scabbard, and it shall never be sheathed again till the cause in which we have engaged has triumphed over all opposition.

"We have an account to render of all our doings, and we are hastening on with accelerating pace to that dread tribunal where we must all appear and be acquitted or condemned, according as we have discharged, in some measure aright, or carelessly overlooked and neglected, those great and spiritual duties which we are bound by every principle of conscience and duty to discharge with fidelity and unceasing assiduity. Let us go forth, then, and by the decision of this night declare to the church, and to Scotland, and to the world, that we desire above all things not only the salvation of our own souls, but also the salvation of the souls of those who hear us."

Mr Carment was a member of the Assembly of 1834, the year that the Veto Act was passed. He spoke on the debate on ministers of Chapels of Ease having a seat in Church Courts. What urgent need there existed for reform in this direction may be gathered from the almost incredible fact that Dr Jones, the revered minister of Lady Glenorchy's Chapel, Edinburgh, was only a member of his presbytery for four years out of a ministry extending to nearly sixty years; so that, as his Biographer puts it, while he was the oldest minister, he was at the same time "the youngest member"! Dr Robert Buchanan says:—"Among the memorabilia of this important debate was the speech of the Rev. Mr Carment of Rosskeen, whose quaint but never caustic humour, and whose strong good sense rendered his address one of the most effective which the discussion

produced." In an editorial article on the debate, the *Scottish Guardian* newspaper characterizes it as "perfectly unique in its combination of plain and powerful sense, high feeling, and admirable good humour." Mr Carment said:—"Much has been said about endowments. I regard them just as a man of straw to frighten us from the object we have in view. I really wonder that ministers in a certain city should talk so much about endowments. I conceive the stipends of chapel ministers in less danger than the endowments of certain parish ministers. We had a list of grievances and difficulties held out by Mr Grant, but really, sir, he might as well say, Oh, may be a flood or an earthquake will come and carry away ministers and chapels! Taking it in a pecuniary and political view, it would be found the duty and interest of landed proprietors to do all that lay in them to spread churches over the length and breadth of the land. But how are you to obtain endowments for such churches? It is in vain in present circumstances to apply to Government; but I know how such endowments might be got. Send abroad ministers of piety and energy through the land, and, as it happened in the Church of Jerusalem in the days of the apostles, they will raise up numbers who will sell their possessions to build up our Zion. . . . It has been said that chapels built and supported by the people must be devoted to the edification of those who support them; and that thus the poor in the lanes and by-ways of towns and cities are excluded from all spiritual ministrations. But I assert, and can distinctly prove, that in the large city of Glasgow the ministers of Chapels of Ease are especially the ministers of the poor—that the James Robertsons and the Grizzy

MacFarlanes, and the numerous poor in the obscure parts of that city, were chiefly indebted to the chapel ministers for the preaching of the gospel. Not that they had not excellent men in the Established churches; but the Magistrates of Glasgow, like those of other cities, had built splendid churches and lofty steeples, and then they come forward in these days of radicalism and infidelity and say that we, the ministers of the gospel, are the causes of that monstrous debt which they have incurred, not for the preaching of the gospel, but for the adorning of their city. . . . . The only way to come to a consummation so devoutly to be wished is by giving the chapel ministers the rights to which they have a claim, and thus infusing into the minds of our people such a spirit as that which has been displayed in the city of Glasgow, where such a glorious effort has been made to rescue from the ways of sin a population which the rulers of our land had allowed to sink into the lowest degradation, by shutting the doors of the house of God against them, and opening the haunts of sin and wickedness.* Are such effects to be accomplished by a long palaver about forms and expediency and endowments? No, sir; remove your barriers, open wide your doors, and then, I am convinced, you will see the liberality of the public, even of heritors, manifested in a way never yet known. But this is not to be done by dry lectures on form and expediency. No, sir; we have in the Word of God a powerful instrument, which we are commanded to use. Some learned doctors indeed

* Mr Carment here refers to the system of high seat rents being charged; and in happy contrast to this the noble efforts of Mr William Collins, who was the main instrument of raising £20,000 for church extension.

say that this must be done slowly and deliberately; that we must wait till the great recipe which they have discovered be applied till an endowment be procured. Just as wisely might some of these same learned doctors tell me, when my house is on fire, not to be too hasty in extinguishing it, to wait a little till they apply some wonderful chemical composition to be received from London. But, sir, while you are waiting for the application of this wonderful specific, all Glasgow and Edinburgh may be consumed."

Other schemes of Christian utility and philanthropic enterprise had his hearty sympathy and support. With Dr Chalmers—from whom he was conscientiously compelled to differ regarding Catholic Emancipation in 1829, when a petition against it was sent from Rosskeen—he was entirely at one regarding his great scheme of Church Extension. In his Journal, giving an account of his experience while prosecuting his mission, Dr Chalmers writes—"Saturday, 17th August 1839. Took boat (from Cromarty) to Invergordon Ferry. Honest Carment had been looking out for us a long time. The ferry is two miles across, and he came in a boat from the Invergordon side and met us half-way. We identified him at some distance standing up with his portly figure, and his ample plaid spread out like a mainsail."

Into the struggle which more immediately led to the Disruption Mr Carment from the outset heartily threw himself, and lent all his influence on behalf of the contending party in the Church.

The following graphic account of a great non-intrusion meeting at Rosskeen, which we quote from the *Witness* of 19th September 1840, may be read with feelings of

interest by those who remember it:—"The Engagement. Great meeting at Rosskeen, as witnessed by a passer by. Happening," says the writer, "to be in the direction of Rosskeen pretty early in the day, I saw groups of thoughtful, respectable-looking persons congregating from all quarters in the direction of the large, sombre, substantial church at Rosskeen, near Invergordon Castle. I was told it was 'the Synod of Ross assembling to sign the Solemn League and Covenant.' There was in the look and mien of young and old of the assembling crowds the resuscitated fire and feelings of days gone by, but likely to be once more. The scene, too, was most appropriate—in the near neighbourhood of Dalmore and Obsdale, the well-known haunts of the once proscribed and faithful remnant; the consecrated arenas of field preachers; and, more glorious and sacred still, the scenes of spiritual revivals many years ago.

"The clerical patriarch Carment was pointed out to me already on the ground, like another captain of many fights. He seemed in all his glory, as if still in the ardour of youth, driving about in his little chariot chiding the delay of his brethren and friends, though yet it was far from the appointed hour of meeting. The occasion of yesterday must have added the vigour of half a score years to his life. He is of true Covenanting origin, and looks like a man able and willing to meet a malignant on a hillside with a word or a blow, and equally prepared to do battle with a text or a broadsword.

* * * *

"The neighbouring ministers were pointed out to me as they approached, mingling with bands of venerable looking elders, comfortable yeomen, and sturdy

peasants. My eye dwelt with pleasure on these, and my heart caught confidence for the ark of our cause from such sights; all these will *not* turn back in the day of trial. The kindness with which strangers met and acquaintances greeted each other, and the warmth and veneration with which the ministers were received in all quarters, spoke volumes on the subject of non-intrusion.

"At twelve o'clock I entered the church. The crowd was great, the appearance most solemn. Mr Carment was already in the pulpit, and with him the Moderator of the Synod, Mr Campbell of Tarbat, who commenced with praise, and a long, fluent, animated prayer. He was succeeded by Mr Flyter of Alness in another equally appropriate and impressive devotional exercise. Mr Stewart of Cromarty then addressed the multitude assembled, comprising much of the respectability and intelligence and worth and piety of that extensive district, in a speech of nearly two hours; and the clearness, conclusiveness, the interesting, glowing, and scriptural eloquence with which the 'Headship' of the adorable Redeemer over his church and people was traced, supported, illustrated, and fully vindicated, doubtless told with delightful and beneficial effect on many intellects and hearts there that day. The parish minister then succeeded, and very shortly, in the Gaelic language, explained and riveted, in his own graphic, characteristic style, some of the facts and reasonings already urged, with original and striking additions and inferences; and to him doubtless, as to many, the proceedings there that day were 'a labour of love.'

"Mr Macalister of Nigg concluded the services in Gaelic most seriously and appropriately. Then came

the business of signing the bond, and in a very short time the names of fifty elders and more than half the ministers of the Synod were appended. Great seemed to be the disappointment that all the members of the Church were not called on then and there to sign the Covenant. Many left home expecting to have that privilege on that solemn occasion.

> 'With hands uplift and hearts prepared
> The blessings they enjoy to guard.'

"We were scarcely dismissed when new groups were seen assembling to the same quarter—a Gaelic sermon being to be preached there in the evening, and the roads were literally crowded with new materials for a new assemblage. The district was once more alive and in motion—boats crossing from the opposite side—and the reapers from the neighbouring farm, 'fervent and unfatigued' by the labours of the day, were pouring out to hear the sermon. . . . If we are to undergo fiery trials," adds the writer, "I trust we are acquiring the *spirit* which, unintimidated by the interdicts of men of law and the scowls of men of rank—as unfascinated and allured by the soft and soothing sound of dulcimer and flute, of harp or cornet, will not fall down and worship the golden image of any man be he who he may."

Among his correspondents at this time was Mr Gray of Perth, who writes, on 18th February 1842, ". . . And now anent the Church—the afflicted Church of Scotland. I saw with deep interest notices of your defence meetings—and James is I see behind none of us. Often do I wish for a day or two at your fireside, when we might comfort one another, and commune of the *dark* future that seems near, and of the *bright* future that is surely

to come after it. I long to hear you upon Peel, Graham, and Aberdeen. I long to be at your side that I might accost you with the prophet of old—'Watchman, what of the night?' . . . Are you buckling on your armour? Is your Covenanting blood on fire?"

Mr Carment had indeed been "buckling on his armour." With other ministers he had been interdicted from preaching in the churches or churchyards of Strathbogie.

In the deliberations of the Convocation, held in Edinburgh in November 1842, he took an active part. On his motion, the Commission of the General Assembly, which met that month, resolved to transmit a memorial to the Government as the last resource, before taking the final step. On the day of the Disruption Mr Carment was unable to be in Edinburgh, but cordially cast in his lot with his protesting brethren. He preached his last sermon in the Parish Church on Sabbath 18th June. At the close he read a protest, which is recorded in the session records, and which breathes much of the spirit of his Covenanting ancestors.

This Sabbath, not only to the minister, but to his large congregation, must have been a day of trial. "What money," touchingly writes Dr James Hamilton, "what money will buy back the joy of those sanctuaries, ... the sanctuary where, one by one, the Elkanahs and Hannahs of the village presented each loan from the Lord, and dedicated the infant Samuel to Him who answers prayer; the parish church, where family by family sat the rural population, the happy matron at the head and the toil-worn, hardy father at the foot of their allotted pew, and the olive plants between; the church, at whose window waved ampler each opening spring the branches whose pleasant

shadow spoke of better trees and that higher house of God where these be planted, and round whose walls are sprinkled the grassy mounds where the fathers sleep; . . . the church which has the consecration which the Angel of the Covenant alone can give; traditions of worthies who preached and wrestled there; recollections of Peniel meetings, new-year sermons, and communion seasons when God was in the place; birth-place associations of men who believe that it was there that they were born again. Many a noble manly heart was like to burst that recent Sabbath when minister and people took their last look of the beautiful house where they and their fathers had worshipped, and gathering up their psalm-books and bibles, which had lain on the book-board so long, they left the vacant pulpit and the empty pews."

Dr Hamilton's references to times of revival had been fulfilled in Mr Carment's experience. Writing in the beginning of 1841, he says:—"Though the prospects of the beloved church of my fathers are becoming every day more dark and gloomy, yet the prospects of this parish are becoming increasingly bright and pleasing. There has been since 1840 a very remarkable awakening and religious revival in this parish and neighbourhood, especially among the young; and numbers I have reason to believe have been savingly converted. . . . . I have been enabled to preach frequently on week-days to attentive, impressed, and weeping congregations, who flock by night and by day to hear the Word."

Preaching in Dundee when assistant there, Mr Carment, afterwards of Comrie, referred to the Ross-shire revival. He said: "At the present moment we are, in the good providence of God, favoured with

additional matter of encouragement and additional matter of praise in those revivals and awakenings which have of late taken place, not merely in heathen lands, but in several districts of our own land, in some of which for many years previously deadness and apathy and ignorance had prevailed to an appalling and lamentable extent.

"The present revival, or rather series of revivals, commenced at Kilsyth, when, from the testimony of pious and judicious men, there is every reason to believe that many souls have been turned from darkness unto light, and from the power of Satan unto God, and have an inheritance among them who are sanctified through faith which is in Christ Jesus. Then this town felt the blessed influence, and, whatever prejudice or ignorance or malice may urge to the contrary, there can, I think, be no reasonable ground to doubt that a great work of God has been carried on here. In Ross-shire there has been a great and remarkable movement. It commenced in the parish of Tarbat. For a considerable time there were appearances of good being done, but there was no great external movement till the dispensation of the communion there last summer, when it broke out in a visible and remarkable manner. Then it spread to the parish of Tain, and then to the parish of Alness, where many have been brought under deep concern. The parish of Rosskeen was the next to feel the blessed influence, where it first broke out in a remarkable manner on the evening of the 11th September last. . . . . Now, we would fain hope that these movements are but the forerunners of something greater and grander far; we would fain hope that they are like the cloud, small as a man's hand, seen by Elijah's servant,

which gradually increased until it covered the whole face of the heavens, and broke in blessings on the parched land of Israel; we would fain hope that these drops from heaven are but the prelude to a universal shower which shall water and enrich and beautify God's weary heritage."

Not long after the church was left, the day came when the manse was also left, a house having been secured in Invergordon. "The manse had been built for Mr Carment some years after his induction. It was situated in a lovely spot, with a lawn in front, fringed by a small stream, which in those early days contained wondrous trout. There was a sweet garden, which had been laid out under his own superintendence. The churchyard was within a few hundred yards of the manse. Six of Mr Carment's children lay buried there. They were the flower of the flock. Often as the twilight drew on the old man stole out to the churchyard to visit the graves of his loved ones. Their very dust was dear to him. The pecuniary sacrifice which the Disruption involved, though large in itself, was as nothing compared with the disruption of those tender and hallowed ties which linked father and mother and the surviving children to the manse and garden and glebe and the solemn churchyard."*

As throughout the country, the congregation proceeded to erect a new place of worship. Having procured a site at Achnagarron, the foundation stone was laid in the summer of 1844 by General Munro of Teaninch, who, with the minister and others, delivered addresses to a large and deeply interested

* "Disruption Worthies."

audience. On Sabbath 20th April 1845 the new place of worship was opened by Mr Aird and Mr Carment. The first communion after the congregation entered it was celebrated on the fourth Sabbath of June. The usual services on the Fast-day and Saturday have been already observed, while the Friday's meeting has been devoted, according to ancient custom in Ross-shire, to the exhortations of *The Men*, an institution which, notwithstanding some abuses, is a valuable one, and one greatly prized at a Ross-shire sacrament. Those who have heard the peculiarly pathetic singing of the *old*, *long* Gaelic tunes on such occasions, and witnessed the appearance of some well known aged and venerable Highlander as he in his native tongue "speaks to the question," can never forget the impression made on their minds. The ordinary congregation on such occasions is largely supplemented by welcome visitors from other neighbouring parishes. But the Sabbath of a Ross-shire sacrament is felt by the vast multitude who fill the country church, or who surround the tent outside, where the tables are spread for the Gaelic communicants, to be indeed a great day. Of the services of the first communion held in the Free Church of Rosskeen, the following account by an eye witness may not be altogether unacceptable to those who survive. The writer, in sending an account of it to the *Witness*, says :— "On the Sabbath day, the venerable pastor, the Rev. Mr Carment, preached in the Gaelic language at the tent. He went through the various duties with great vigour and impressiveness. After exhorting two tables, he was relieved by the Rev. Mr Campbell of Kiltearn. The immense new church lately opened, and seated for 1400, was crowded. Mr Guthrie of Edinburgh preached

the English action sermon, and was succeeded by the Rev. Mr Flyter of Alness, and Mr Stewart of Cromarty closed with the usual evening exercise. The preachers were listened to by the multitude who enjoyed that high privilege with untiring gratification. On Monday, Messrs Aird of Creich and M'Leod of Logie preached without, and Messrs Guthrie and Stewart within; and the large assembly who had come up to the feast—edified and delighted, and not a few really benefited—dispersed and parted, never to meet all again in time."

The names of Dr Aird (now in another presbytery) and Dr M'Leod (now of Cape Breton) remind us how speedily the "Waterloo men" of the Disruption are passing away. They are the only survivors of the nine ministers in the presbytery of Tain who came out in 1843. Recalling the names of those who have fallen in the field, those who knew them in their various districts may well exclaim:—

> "Oh! for the touch of a vanished hand,
> And the sound of a voice that is still."

"A few more years," Dr Guthrie once said, referring to the Disruption ministers, "and they shall all be gone—dead and gone, all but some grey old man, who with slow steps, bending on his staff, will come into the General Assembly and will look around him to see the face of a fellow-soldier, and he will not see one; and men, moved by the sight, shall point with reverence to that hoary head and say, 'There goes the last of the Romans! That old man bore a part in the great Disruption.'"

Besides ministering to a large and widely-spread con-

gregation, Mr Carment, in the early history of the Free Church, willingly gave his time to its futherance both in the north and the south. Writing, on 11th July 1843, to his son at Comrie, he says, ". . . I preached on Tuesday evening at Bonar Bridge, in the parish of Creich, to a very large congregation. On Wednesday I went on upwards of thirty miles to Rogart, and preached Gaelic and English, and then returned in the evening to Lairg and preached Gaelic. Thursday at mid-day preached again at Lairg, Gaelic and English. I pushed on then to Kincardine, where I preached in the evening to a large congregation, and returned to Invergordon on Friday. I have preached since leaving the church above Bridgend, in a tent English and Gaelic, and again English and Gaelic in the chapel, which is rather hard work for an old and lame man. I go (D.V.) to Fearn on Sabbath. Henry Macleod preaches here."

In addressing a large meeting of the congregation of his friend Dr Guthrie in November of the same year, Mr Carment gives some account of what he had been enabled to do in the North and West Highlands. In the course of his remarks, he said:—" . . . Old as I am, and lame as I am through rheumatism, I lately travelled through Sutherlandshire and part of Argyleshire, and you little know what the poor people have to endure. I went to one district in Argyle, where actually there had been only one sermon preached since the 18th of May, and I was there in October. . . . It would have done your hearts good,—I am sure Mr Guthrie would have smiled to see the boats coming on the Sabbath morning from all the little ports through the Crinan Canal and from the western islands, for they

had heard there was to be a conventicle at Craignacleish. There was another with me, and though we preached four sermons before we were done, there was no wearying among the people. . . . But to return to Sutherland. I went and preached in one of the parishes there—preached on the sea shore to upwards of a thousand people. These people were so anxious that they waited on the sands till it was dark, and a lantern had to be got to give us light when giving out the psalm. While in Sutherland, the great man, the adviser and manager of the Duke of Sutherland, was in the county also; and at one place we (I had Mr Gray of Perth with me) gave intimation that, as we understood Mr L—— (the factor) was there, we were anxious to have some conversation with him if he were so inclined. After the congregation had dispersed, a man came following us and offered to take a letter, but it did not find him, as he always some way or other got out of the parishes after we entered them. On our return after visiting another parish we asked the people, 'Where 's the tent to preach in?' for we saw none near us. And what think you was the answer? 'Oh, L—— is here just now, and the tent's away up there,' pointing to a hill half as high as Ben Lawers or Ben Lomond, and more fitted for an eagle's eyrie than for a preaching place. 'We 've put it up there; we 're afraid it should be seen.' 'Monstrous!' said I; 'how do you expect me ever to get up there? I'm not able to climb up there.' 'Oh, sir,' said they, 'we 'll get a horse for you.' 'Impossible!' said I; 'neither horse nor man will ever get up there.' And so they had to send up messengers and bring the people down, and I preached to them in the open air at the bottom of the hill. Now, there 's a

sample of the way in which the poor people are kept in terror by the despotism of those in power. And the ministers are treated just in as harsh a style. You can have no conception here of the difficulties by which the northern ministers are surrounded. My friend Mr Guthrie here can know but comparatively little difference from what he saw before. He lives in the same house, and sits at the cheek of his own ingle as before, only that, perhaps, he won't be able to afford being so good to the like of me as before when we call upon him. But we are nothing like so well off in the north. Here am I, after having been a minister for forty-four years, driven from my manse, and obliged to take a small house in which to live,—a house so small that I have had to hire a shop under it in which to stow away my furniture. And yet I am far better off than others. There 's one minister I know in a parish adjoining to mine who cannot get a single place in his parish to live in, and in Sutherland, as you know, that state of things is all but universal. Besides the cases of which you may have already heard, I know of one instance in which, when a pious parishioner in the north was willing to accommodate her pastor and his family in her house, she was told that if she did it would be to her hurt. Her answer was: 'Well, I cannot help it although it be to my hurt—although you should send me to jail for it, I must and will receive that servant of the Lord.' I know another instance in which a servant was turned off for no other reason than his adherence to the Free Church. When he asked his master if he had not always proved a faithful servant to him, what was his master's reply? 'Oh yes, you have always proved a faithful, honest servant, but I

cannot keep you if you will not leave those ministers.' 'Sir,' retorted the honest servant, 'if I give up my conscience for food and clothing, you could trust but little to my honesty.'" In concluding his speech, Mr Carment mentioned his visit to Comrie, when he baptized his grandson in circumstances we have elsewhere recorded.

In August of the following year he assisted at a great sacrament at Kilbrandon, in Argyleshire. The minister, the late Mr Finlay M'Pherson, who had acted as tutor in the Manse of Rosskeen, had among his assistants at this time Dr Beith, one of his predecessors. The congregation, which is said to have numbered about 4000, had come long distances, "from Kilmartin and Craignish, Jura and Scarba, Oban and Mull." In 1845 he proceeded to Sutherlandshire along with Mr Guthrie, who was then advocating his great Manse scheme. We take the following account from a letter by Dr (then Mr) Guthrie, as given in his Memoir. Mr Guthrie writes from Lairg on the 25th June:—"Yesterday we got to Bonar Bridge, which crosses a narrow point of the Dornoch Firth, about one o'clock. We had sent word the day before that we would preach, so we went with the Free Church minister, Gustavus Aird, off to the church. Mr Carment first discoursed about an hour in Gaelic, and then I another hour in English. I am making nothing of the Gaelic, and was quite ashamed the other day in Invergordon to observe that the very cows understand it, and I don't! Carment is amused with my patience in sitting for hours and hearing Gaelic—I sat at the 'men's' meeting for four hours and heard nothing else. I just sit and study the faces of

the people, and from Carment's use now and then of a proper name and their faces I sometimes make a pretty shrewd guess of what he is about." Writing from Tongue he adds regarding his companion and fellow-labourer:—"Mr Carment, who is standing out well, is in great good spirits, is the best of company, full of pious, pungent, and witty observations." In a few weeks after their visit to Tongue, the aged minister, Mr Hugh M'Kenzie, and his son, who was his colleague, both succumbed to hardships of no ordinary nature. Leaving the manse in their case was a peculiarly severe trial. The old minister was a son of Mr William M'Kenzie, whose ministry began in Tongue nearly three-quarters of a century before. Long known in Sutherlandshire as "the great minister," he died in 1834 at the advanced age of ninety-six. These Disruption worthies to this day well deserve the title given to them, "the martyrs of Tongue."

How much the people suffered in Sutherlandshire as well as the ministers is seen in the following deeply touching extract of a speech delivered by Mr A. Murray Dunlop, the legal adviser of the Church, who drew up the Protest read on the day of the Disruption:—

". . . . I had a letter the other day from a parish in Sutherland in which the people asked me, as legal adviser of the Church, some questions. The sole heritor of the parish is against them; and they asked what he is entitled to in law. They said, 'There is a common in the parish on which we are entitled to pasture our cattle, and to walk over when we please; may we meet there and put up a tent for worship.' I I was obliged to answer, 'The Court won't allow it.'

They asked then, 'May we go to the churchyard. The heritor says no. But it is occupied by the bones of our fathers' graves. No heritors lie there. We have all gone out. May we not take refuge over our fathers' graves?' I was compelled to answer, 'The heritor is right. You have not the law upon your side.' The next question they put I was able to answer to their satisfaction. They asked 'Whether they could meet *within high water mark?*' And there in the winter, in the storms now approaching, they are to meet—safer beside the stormy ocean than beside their great laird. The ocean, indeed, covers the spot at times, but there is a little respite: when the tide is out they may put up a tent, and there meet for the worship of their God. They put another question, which I was obliged to answer against them too. They had saved a ship from wreck many years ago, and the captain in his gratitude had presented them with the ship's bell. In the pride of their hearts they stuck it up on the end of the church—the heritors had provided none—and for sixty years they had assembled for worship at the sound of that bell. They asked me if they might not take it with them? Their fathers had put it up as a testimony to their bravery, and it was their own. But the bell had been where it was for more than forty years, and so they must hear the loved sound—like the voice of a friend—and pass it, and go to worship on the sea-shore at the sound of the waves."

The special duties which the Disruption entailed on Mr Carment having in some measure diminished, he devoted the few remaining years which remained of his life to that diligent oversight of his congregation which

had made him from the beginning of his ministry a welcome friend in every home. Besides preaching without assistance till within a few months of eighty, he visited and catechised his people, and this was no easy matter, as the parish embraced a wide territory, including the heights of Ardross and the sequestered Strathrusdale. The country population was considerable, but the system of depopulation by putting small pendicles into large farms was considered by him a great evil. Writing in 1837, he says on this matter:—"In many respects this parish has been improved within the last forty years; but the depopulation of the country by large farms is a serious evil, and is likely to bring along with it consequences which the landed interest seem not to have contemplated. There is no longer an independent peasantry. The morals of the people are deteriorated by the loss of independence, and their spirits embittered by what they deem oppression. The ties which united master and tenant are severed; and when the time comes to which we look forward with fearful anticipations, it will, we fear, be found that an error has been committed by grasping too much, at the risk of sooner or later losing all."

Thirty years having elapsed since Mr Carment's death, none whom he knew intimately in the ministry survive, with the exception of one or two, including Mr Waters of Burghead, who still survives, after a ministry of sixty years. Another intimate friend—Dr Aird of Creich—has kindly supplied, at the author's request, the following reminiscences. He writes:—"I was very intimately acquainted with your worthy and able grandfather. I resided in the neighbouring

parish of Kilmuir, and I remember well when a little boy I had to give to my parents notes of the sermons every Sabbath evening, along with the questions of the Shorter Catechism, and a psalm or some verses of a chapter. When there was a vacant Sabbath in Kilmuir parish we always went to Rosskeen, and I felt delighted when we went there, as I always came home with abundance of notes, and your grandfather often gave most striking anecdotes and illustrations which stick to my memory. He invariably lectured in Gaelic, and went over both Testaments in the course of his ministry, with the exception of the book of Psalms and the last eight chapters of Ezekiel. He told me that he could not understand these chapters himself, and therefore it was vain for him to try to explain them to the people.

"He was invariably short with all his public religious services, but sustained the attention of the people to a remarkable degree, and they heard him gladly.

"He was an excellent Latin scholar, and could with ease render into good English the foreign divines which were written in Latin, such as Westricht, Turretine, Rollock (of Edinburgh) on the Ephesians, &c. &c. He had the most extensive, accurate, and minute knowledge of the history of Scotland, civil and ecclesiastical, of any man I ever met, as well as an extensive knowledge of the history of the European nations. So far as I know, when he came to the parish (I think in 1822) although the census then was about 3000 souls, there was only one school, viz., the parish school in Invergordon, but he never rested until he got four additional ones set on foot, and would have got a fifth had he only got a site.

"He distributed thousands of copies of the Scriptures in Gaelic and English soon after he came, and established an association for religious purposes, and collected what was at that time considered very large sums annually for missions, education, &c. The Sabbath collections were the largest, I suspect, in the county. There were a great number of poor in the parish, as there were three large villages, and the weight of providing for them lay on his shoulders and that of his Session.

"He was most orthodox in his views of divine truth, and preached invariably doctrine and practice, and also Christian experience. Most charitable he was, and most liberal to the cause of Christ, and in every good work he was seconded by your godly grandmother.—I am, my dear sir, yours sincerely,

"GUSTAVUS AIRD."

Mr Carment continued to labour unaided till the year 1852, when the Rev. John H. Fraser was appointed his assistant. The following year Mr Fraser was ordained colleague and successor. Between him and the aged minister a very cordial feeling subsisted, which continued till Mr Carment's death. For nearly thirty years afterwards Mr Fraser continued to labour with great devotedness among an attached people, till, to the great sorrow of his congregation and others in the Highlands, he died, in January 1884, after a short illness, in the midst of his labours. Mr Carment, after Mr Fraser's ordination, was able to preach once a day till March 1855. On the 26th of May 1856 his earthly course terminated, when he came to the grave in a full age, "like as a shock of corn cometh in in its season."

Many throughout the borders of the Church felt they could well adopt the language of the prophet and say of him as of many others, "My father! my father! the chariot of Israel, and the horsemen thereof." In presenting his report on the Highlands and Islands to the General Assembly, which was then sitting, the honoured convener, the late Rev. Dr M'Lauchlan, referred to the great breach caused among the Disruption ministers in the Highlands by his lamented removal. The following notice of him, which appeared in the *Witness*, written by his intimate friend the late Rev. Andrew Gray of Perth, may fitly conclude this sketch. Mr Gray writes:—"It is several years since the venerable figure of this patriarch of the Church finally disappeared from the General Assembly. It is some years, too, since his slowly failing eyesight announced the decaying vigour of his powerful frame. But until within the last fourteen months Mr Carment occasionally preached, and he continued to go to church until he was seized with the very short illness which issued in his death, on Monday the 26th ult. He was in the eighty-fourth year of his age. Mr Carment's first sphere of public labour was in the Gaelic parish of Croy, near Inverness, where he served as assistant minister, and made a great impression, turning many to the Lord.

"From Croy he went to Glasgow, where he was ordained to the charge of Duke Street Gaelic Chapel in 1810. He was twelve years in Glasgow. He laboured with extraordinary energy. His chapel was crowded to overflowing. He was on terms of the closest intimacy and friendship with Dr Balfour, Dr Chalmers, and Dr Love. By this distinguished triumvirate he was regarded with the warmest affection and

esteem; and between him and one of them—Dr Love—there was a special familiarity of intercourse and fervour of mutual attachment. His frank, cordial, kind, and honest nature had an irresistible attraction in it; and the strong common sense, the shrewdness, and the genial humour which always characterized his conversation, made him the favourite of general society. It is a peculiarity of some men that they have a great liking for the young, and that the young have a great liking for them. Mr Carment belonged to this class. Throughout nearly the whole of his public life he had youthful followers and protégés. Not a few ministers of the Church could be named—some of them already, as he now is, asleep in the Lord—whose hearts he won in their student days by his condescension and heroic bearing, and whose lasting gratitude he secured by his counsels and encouragements. More than one of these were indebted to his enlightened and affectionate generosity, in a large degree, for the means of pursuing their education, and qualifying themselves for the work which they were afterwards enabled to do in the vineyard of Christ.

"Mr Carment was translated from Duke Street Chapel to the parish of Rosskeen in 1822. Hitherto the minister of a Chapel of Ease, it was not until now that he became a member of the courts of the church. He soon signalized himself in the General Assembly as a fearless friend of evangelical truth, and a formidable opponent of the policy which then prevailed, and had long weighed like a nightmare on the life of our Church. He was a bold man who in those times took the ground of religious duty and Christian principle in an Assembly debate; and we doubt if, from the date of Dr Erskine's

memorable exclamation at the end of last century, 'Rax me that Bible,' down to the year 1825, the authority of God's Word was once seriously appealed to. In 1825 Mr Carment was a member. He spoke in the great debate upon pluralities. In his own homely and earnest way he drew a Bible from his pocket and read to the house a passage or two respecting pastoral duties and responsibilities. The Assembly gave signs of impatience, and derisive murmurs assailed him. Mr Carment's spirit was kindled within him. 'Moderator,' he cried, 'are there men in this house that will not hear the Word of God? For my part, I was sent up to this Assembly,' added he, producing his commission and reading from it, 'to consult, vote, and determine in all matters to the glory of God and the good of his Church, *according to the Word of God*.' 'Read on,' said some of the Doctors near the table, 'read on.' Mr Carment obeyed,—'Acording to the Word of God, the Confession of Faith, and agreeable to the Constitution of this Church.' No sooner had he read the clause, 'and agreeable to the Constitution of this Church,' than the great phalanx of Moderatism before which he stood broke into explosions of merriment and shouts of laughter. 'Wait a little,' whispered Dr Andrew Thomson, who was present as a spectator and was looking gravely on, 'wait a little and you will see that Carment is a match for them.' Mr Carment drew himself up, and glancing round the hall with an expression of face in which indignation and glee were strangely mingled, exclaimed in a voice that put down the storm instantly, 'Moderator, I was not aware that the learned doctors and lawyers on the other side would have been so ready to confess that their views of the Constitution

of this Church are not according to the Word of God!' They never laughed at him again."

We believe it was to the same Assembly of 1825, that Mr Carment submitted an overture for the admission of the ministers of chapels of ease into Church courts. He did not forget that he had been a chapel minister; he knew how chapel ministers were sometimes oppressed, and that their usefulness and efficiency were materially interfered with by the position in which they were placed; and he was the first to moot in the General Assembly that chapel question which, along with the question of non-intrusion, brought on the controversy of spiritual independence, and led to the Disruption between the State and the Church.

Mr Carment's ministry was much blessed at Rosskeen, as it had been at Croy and in Glasgow. His great sagacity, his decision of character, his public spirit, intelligence, extensive information, and uprightness, gave him much influence in the north of Scotland; and we know not that there can be a stronger testimony to his worth than the fact that he was the chosen associate of his gifted and admirable neighbour, the late Mr Stewart of Cromarty, who regarded him with the feelings of a son, constantly resorted to his society, and was devotedly attached to him till the day of his death.

Mr Carment was one of those who made the largest sacrifices at the Disruption in 1843. He withdrew from a new and spacious manse and church, the erection of both of which had been obtained from reluctant and even hostile heritors by dint of his own perseverance and determination. His living was one of the best in the part of the country where his parish lay, and his

income since that time has never reached the half of what is was before. But he used to tell that he had the blood of martyrs in his veins, and was descended from sufferers who "wandered in deserts, and in mountains, and in dens and caves of the earth." Like them, he took joyfully the spoiling of his goods, and counted the reproach of Christ greater riches than all the treasures in Egypt. AND HE, "AFTER HE HAD SERVED HIS OWN GENERATION BY THE WILL OF GOD, FELL ON SLEEP."

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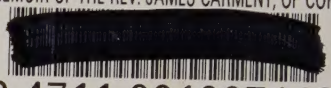
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